From the Library of
Dr Melvin.
Presented to
Marischal College.
10th September, 1836.
MN.16.224

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ÆSOP'S FABLES,

English and Latine.

Every one whereof is divided into its distinct periods, marked with Figures;

So that little Children being used to write and translate them, may not onely more exactly understand all the Rules of Grammar, but also learn to immitate the right Composition of Words, and the proper forms of Speech, belonging to both Languages.

By *Charles Hoole*, Mr. in Arts, *L. C. Oxon*: and Teacher of a private Grammar School, in the *Token-house* in *Lothbury*, near the Royal *Exchange*, *London*.

LONDON,
Printed, by *S. Griffin*, for the Company of Stationers. 1668.

ÆSOPI FABVLÆ,

ANGLO-LATINÆ;

Quarum ſingulæ in diſtinctas ſuas Periodos, numericis characteribus annotatas, ita dividuntur;

Ut in eiſdem tranſcribendis & transferendis exercitati Pueruli, non modo Regulas quaſcunque Grammaticas accuratius intelligant; ſed & aptam verborum Compoſitionem, atque Idiomata utriuſque Linguæ fæliciùs proſequantur, atque imitentur.

EX BIBLIOTH.
UNIVERSITATIS
RHEDONENS.

A *Carolo Hool*, in Artibus M. è Coll. Linc. Oxon, privatæ Scholæ Grammaticæ Inſtitutore, in ædibus Quadrantariis Lothburienſibus, haud ita procul à Byrſa regali, apud *Londinates*.

LONDINI,
Excudebat *S. Griffin*, pro Societate *Stationariorum*. 1668.

AN INDEX

Of all *Æſop's*

FABLES.

The firſt Number, ſheweth the Book ; *and the ſecond the* Fable *in it.*

A.	*Lib.*	*Fab.*
AMbaſſadour, and the Trumpeters.	1	161
Ape, and her cubs.	1	119
Ape, and her young.	1	99
Ape.	2	127
Ape, and the Dolphin.	2	167
Ape, and the fox.	2	72
Arion, and the dolphin.	1	138
Aſſe.	1	129
Aſſes.	2	189
Aſſe, and the calf.	1	147
Aſſe, the ape, and the mole.	1	144
Aſſe, and the fox.	1	191
Aſſe, and the hare.	1	229
Aſſe, and the horſe. 1 77	2	108
Aſſe, and the leſſer.	1	193
Aſſe, and *Jupiter*.	2	106
Aſſe, and the lion.	2	147
Aſſe, that found no end of his toil.	1	203
Aſſe, that ſerved a bad maſter.	1	205
Aſſe, and the traveller.	1	127
Aſſe, and the woolf.	2	109
Sick aſs, and the woolves.	1	201
Aſſe, and the frogs.	2	192
Aſſe, and the raven.	2	193
Aſſe, and the fox.	2	194

B.	*Lib.*	*Fab.*
BAt, the bramble, and the cormorant.	2	136
Bat, and the weeſel.	2	187
Bald-man.	2	33
Bear, and the Bees.	1	175
Beaſts, and fiſh.	1	160
Beaver.	2	22
Bee-maſter.	2	164
Bee, and *Jupiter*.	2	101
Beetle, and the eagle.	1	130
Birds.	1	196
Birds, and beetles.	1	174
Birds, and beaſts.	1	34
Birds, and the owl.	1	133
Bird, and her young ones.	1	106
Black more.	2	156
Boar, and the aſſe.	1	8
Boar, and the country-man.	1	114
Wild-boar, and the fox.	2	138
Boy, and fortune. 2 70	2	83
Boy, that kept ſheep.	2	84
Boy, and the ſcorpion.	2	117
Boy, and his mother. 2 30	2	121
Boy, and the thief.	1	111
Bull, and the hee-goat.	1	98
Bulls, and the lion.	1	103
Bull, and the mouſe.	1	115

C	*Lib.*	*Fab.*
CAlf, and the hinde.	2	100
Camel. 1 93	2	196
Cane, and the olive tree.	2	68
Cardinal.	1	162
Fat Capons, and the lean one.	1	149
Cat, and the cock.	2	40
Cat, turned into a woman. 2 12	2	59

City-

	Lib.	Fab.
City-mouſe, & country mouſe.	1	9
Cock.	1	1
Cock, and the cat.	1	61
Cocks, and the partridge.	2	46
Two Cocks, that fought.	2	97
Cockles.	2	158
Collier, and the fuller.	2	41
Covetous man.	2	141
Covetous man, and the envious man.	1	107
Country-fellow, and the lawyer.	1 224 1 53	2 5
Country-man, and the apple-tree.	1	68
Country-man, & the bullock.	1	112
Country-man, and fortune.	1	97
Country-man, and *Hercules*.	1	116
Country man, and the horſe.	1	52
Country-man, and the mouſe.	1	167
Country man and the ſnake.	1 2	2 26
Country man, and the river.	1	144
Country man, and the wheat.	1	141
Coniſh-chough.	1	29
Crab-fiſhes.	1	88
Crab, and the fox.	2	173
Crow, and the dog.	2	177
Crow, and the fox.	2	85
Crow, and the pitcher.	1	109
Crow, and the raven.	2	176
Crow, and the woolves.	1	135
Cuckow, and the hawk.	1	146

D.	Lib.	Fab.
Dog, and the aſſe.	1	13
Dog, and the cock.	2	134
Dog, and the butcher.	1 47 2	24
Dog, and the lion.	1	121
City-dogs, and country dog.	1	169
Dogs.	2	170
Dog, that would bite.	1	92
Dog, that was invited to a ſupper.	2	49
Dog, and his maſter.	1	173
Dog, that worried his maſters ſheep.	1	213
Dog, and the ox.	1	64
Dog, and the ſheep.	1	48
Dog, and the woolf.	2	86
Dog, and the ſhaddow.	1 4 2	88
Dormiſe, and the oak.	1	172

E.	Lib.	Fab.
Eagle.	2	203
Eagle, and the conie.	1	219
Eagle, and the beetle.	2	36
Eagle, and the crow.	1	63
Eagle, and the fox.	2	34
Eagle, and the jack daw.	1	10
Eagle, and the mag-pie.	1	165
Eagles, and the man.	2	50
Eagle, and the raven.	2	53
Earth's labour.	1	136
Eele.	1	156
Elm, and the oſier.	1	190
Two enemies.	2	67

F.	Lib.	Fab.
Father, that perſwaded his ſon in vain.	1	212
Fellow, that refuſed a cloſter.	1	200
Bragging-fellow.	2	6
Fir-tree, and the bramble.	1	104
Fiſhes.	1	122
Fiſh, that leaped out of the frying-pan.	1	159
Fiſherman.	2 54	& 166
Fiſhermen.	1 128	2 55
Fiſherman, and the little fiſh.	1	83 & 104
Fiſherman, and the ſprat.	2 8	2 42
Flea.	2 118	2 128
Flea, and the man.	2	129
Fly.	1 155	2 102
Flyes.	2	168
Fly, and the piſmire.	1	30
Fox, and the bramble.	2	43
Fox, and the cat.	1	125
Fox, and the crocodile.	1	44
Fox, and the eagle.	1	59
Fox, and the grapes.	2	116
Fox, and the he-goat.	2 1	2 38
Fox, and the head.	2	4
Fox, and the hunters.	2	45
Fox, and the libard.	2	11
Fox, and the lion.	1	58
Fox, and the ſtork.	1	27
Fox, that had loſt his tail.	2	41
Fox, and the viſard.	2	47
Fox, and the weaſel.	1	44
Fox, and the woman.	1	148

	Lib.	Fab.
Fox, that commended hares fleſh.	1	221
Fox, that was hungry.	2	53
Fortune-teller. 2 25 2		98
Fowler.	2	82
Fowler, and the black bird.	2	28
Fowler, and the chaffinch.	1	176
Fowler, and the partridge.	2	238
Fowler, and the ring dove.	1	54
Fowler, and the viper.	2	21
Friends, and the bear. 1 94 2 17	2	66
Frog.	2	133
Two frogs.	2	163
Frog, and the fox. 1 92	2	111
Frogs, and their King. 1 17 2		58
Frog, and the ox.	1	31

G.	Lib.	Fab.
Gardiner, and his dog.	2	148
Goat, and the woolf.	2	172
Geeſe.	1	80
Geeſe, and the cranes.	2	142
Gnat, and the lion.	2	207
Gooſe	1	117
Governour, that took bribes.	1	231
Gourd, and the pine-tree.	1	134
Graſhopper, and the piſmire.	1	118

H.	Lib.	Fab.
Hares.	2	185
Hare, and the fox.	1	222
Hares, and the frog. 1 25	2	107
Hare, and the tortoiſe.	2	119
Hare, and the ſheep.	1	25
Hart.	1	36
Hart, and the lion.	2	37
Harper.	2	74
Hawk and the pidgeon.	1	142
Hawks, that fell out.	1	230
Hedge-hog.	1	209
Heifer, and the ox.	2	69
Hen that laid golden eggs.	2	205
Hen, and the fox.	2	195
Hen, and the ſwallow.	1	185
Hermit, and he ſouldier.	2	144
Hind.	2	140
Hind-calf.	2	145
Hind, and the lion.	2	106
Hind, and the vine.	1	185
Hog, and the horſe.	2	9
Horſe, and the aſſe. 1 33	1	32
Horſe, and the lion.	1	223
Horſe, and thoſe that mocked him.	1	45
Horſe and the ſtag.	1	22
Hound, that was deſpiſed.	1	182
Howpe.	1	199
Jealous Husband.	2	71
Husband, and the wife.	2	131
Husband, and his two wives.	2	161
Husbandman. 1 192	2	62
Husbandman, and the dogs. 1 57	2	62
Husbandman, and his ſons. 1 51	2	74
14 2 51	2	74
Husbandman, and the ſtork.	1	60
Husbandman, and the pot.	2	213

I.	Lib.	Fab.
Jack-daw.	2	180
Jack daw, and the pidgeon.	2	179
Jack daw, and the ſheep.	1	65
Jeſter, and the biſhop.	1	181
Jupiter. 2 182 & 183	2	126
Jupiter, and the ape.	1	81
Jupiter, and the crow.	2	76

K.	Lib.	Fab.
Kid, and the woolf.	1	24
King, and the apes.	1	126
Kings-fiſher.	2	165
Sick Kite.	1	15
Bald-Knight.	1	95

L.	Lib.	Fab.
Lamb, and the woolf. 1 49	2	75
Lark, and her young ones.	1	139
	1	132
Libard, and the fox.	1	123
Linnet, and the boy.	1	180
Log, and the oxen	1	179
Lion, the aſs, and the fox.	2	92
Lion, and the bear.	2	135
Lion, and the bull. 1 85	2	91
Lion, and the fox.	1	43
Lion, and the frog. 1 69	2	89
Lion, and the hunter.	1	110
Lion, and the hog.	1	229
Lion, and the man.	2	115

	Lib.	Fab.
Lion, and the mouſe.	1 140 2	170
Lion, and others.	1 5	1 175
Lion, and the ſhe-goat.	1 78 1	108
Lion, that was paſt his ſtrength.	1 12 2	1 90
Lion, that loved a country-man's daughter.	2	93
Lioneſs, and the fox.	2	94
Lion, and the woolf.	2	153

M.	Lib.	Fab.
MAn and *Apollo*.	2	7
Man, and his friends.	1	220
Man, and his mony bags.	1	233
Man, whom the dog bit.	2 16 2	65
Man, and his wooden god.	2	48
Man, and the Satyre.	2	10
Man, and his wife.	1	188
Members, and the belly.	1 40 1	137
Mice, and the cat.	2	71
Mountains bringing forth.	1	21
Mouſe, and the cat.	1	204
Mouſe, and the frog.	1	3
Mouſe, and the kite.	1	207
Mouſe, that was bred in a cheſt.	1	140
City-mouſe, and country-mouſe.	1	9
Mule.	2	79
Mule, and the horſe.	1	184

N.	Lib.	Fab.
NEat-herd.	2	202
Nightingale, and the hawk.	1	226
Nurſe, and the woolf.	1	86
Nut-tree, aſs, and the woman.	2	202

O.	Lib.	Fab.
OAk, and the reed.	1 82 1	161
Old-man.	1	164
Old-man, and death.	1 232 2	280
Old-man, and the young fellow that ſtole his apples.	1	225
Old-man's ſon, and the lion.	2	32
Old woman, and the devil.	1	170
Old-woman, and the maids.	1	76
Owle.	2	158
Ox, and the ſteer.	1	120

P.	Lib.	Fab.
PEach-tree, & the apple-tree.	2	123
Peacock, and the crane.	1	100
Peacock and the jack-daw.	2	37
Peacock, and the magpie.	1	71
Peacock, and the nightingale.	1	66
Pidgeon.	2	198
Pidgeons, and the kite.	1	18
Pidgeon, and the magpie.	1	145
Piſmire, and the graſhopper.	1	84
	2	130
Piſmire.	1 70 2	186
Piſmire, and the pidgeon	2	99
Phyſician.	2	81
Pots.	1	96
Prieſt, and the Pears.	1	183
Pyke.	1	217
Pidgeon, and the crow.	2	199

R.	Lib.	Fab.
RAven, and the fox.	1	11
Raven, and the ſerpent.	2	178
Sick-raven.	2	87
Ram, and the bull.	1	214
Reed, and the olive tree.	2	19
Rich-man.	2	200
Rich man, and his ſervant.	1	168
River, and its ſpring.	1	194

S.	Lib.	Fab.
SAllow, and the ax.	2	120
Satyre, & the country-man.	1	131
Satyre, and the traveller.	1	89
Seamen.	1	158
Serpent.	2	197
Serpent, & the husbandman.	2	112
Serpent, and the crab.	2	151
Sheep, and the ſhepheard.	1	218
Shepheard, that turn'd ſeaman.	2	31
Shepheard, and the ſea.	2	122
Shepheard, & the husbandman.	1	62
Shepheard, and the woolf.	2	152
Sick man, and the doctor.	2 26 2	104 1 72
Smith, and his dog.	2	78
Snail.	1	208
Souldier, and his horſes.	1	177
Sow, and the bitch.	2	150
Spider, and the gout.	1	139
Spider, and the ſwallow.	1	143
Stag, and the oxen	1	42
Sun, and the North-wind.	1	89
		Swallow,

	Lib.	Fab.
Swallow, and the crow.	2	157
Swallow and other birds.	1	10
Shepheard.	2	201
Swan.	1 152	2 155
Swine, and the dog.	1 178	2 149

T.	Lib.	Fab.
TAnner and the hunter.	1	18
Thief, and the dog.	1	16
Theeves.	2	179
Thrush, and the swallow.	1	165
Tiger, and the fox.	1	126
Timber, and the oxen.	1	150
Tortoise, and the eagle.	1 87	2 143
Tortoise, and the frogs.	1	171
Traveller.	2	114
Traveller, and the bag of dates.	2	29
Travellers.	2 162	2 188
Trees.	1	151
Trumpeter.	1 55	2 20 2 79
Tunie, & the Dolphin.	2. 23	2 80

V.	Lib.	Fab.
VIper, and the file.	1	37
Vulture, and the birds.	1	79

W.	Lib.	Fab.
WAgoner, and the wheel.	1	219
Wasps, the partridges and the husbandman.	2	125
Wax.	1	191
Weesel, and the mice.	1	67
Wicked man, and the devil.	1.	195
Widow, and the green ass.	1	215
Wild asse.	2	189
Witch.	2	160
Woman.	2	154
Woman, and the hen.	2 64	2 110
Woman, and her husband.	1	197
Woman, & her dying husband.	1	153
Woman, and her lover.	1	154
Woman, and her maids.	2	159
Woman, and the physician.	2	61
Woodman.	2	105
Wood and the country man.	1	39
Woolf, and the crane.	1 6	2 35
Woolf, and the dog.	1	56
Woolf, and the lamb.	1 2	2 96
Woolf, and the fox.	1	35
Woolf, and the painted head.	1	28
Woolf, and the porcupine.	1	206
Woolf, and the sheep.	2	184
Woolf, in the sheep's skin.	1	211
Woolf, and the young sow.	1	20
Woolf, and the old woman.	2	206
Woolves, and the lambs.	1	38
Worm, and the fox.	2	204

Y.	Lib.	Fab.
YOung fellow, that sung at his mothers burial.	1	198
Young fellows, and the cook.	2	18
Young man, and the Cat	1	50
Young-man, and the swallow.	2	103
Young men.	1	46
Youth, that mocked the old man.	1	163

IX BIBLIOTH.
ABERDONENSIS

Deſ. Eraſmi Adag. Chiliad. 2. Centur. 6.

Οὐδὲ τὸν Αἴσωπον πεπάτηκας. *i. e. Nè Æſopum quidem triviſti.* De vehementer ſtupidis & imperitis. Nam antiquitus *Æſopi* fabellas etiam vulgus Idiotarum tenebat. Has igitur qui non legiſſet, nihil ſcire videbatur.

ÆSOP'S FABLES
English and Latine.

1. Of the Cock.

1. A *Cock as he* turn'd over a dunghill, found a pearl: *saying, Why do I find a thing ſo bright?*

2. *If the jeweller had found it,* none would have been more glad than he, as being one *that could tell the worth of it.*

3. It is indeed of no uſe to me, nor do I much value it: nay truly, I had rather have a barley corn than all the Pearls in the world.

4. *The Moral. Underſtand by the* Pearl, *Art and Wiſedom: and by the* Cock, a doltiſh man, and one that is given to pleaſure.

5. *Neither do blockiſh people love the liberal Arts, ſeeing* they know not the uſe of them; nor a voluptuous perſon, becauſe he delighteth only in pleaſure.

Of the Woolf and the Lamb.

1. A *Woolf, drinking* at a Spring-head, *ſaw a Lamb drinking* a great way below.

2. *He ran to it, and chid the Lamb, becauſe it* muddied the Spring.

3. *The Lamb trembled, and humbly beſought him, that he would* ſpare an Innocent.

4. *Saying, that he, becauſe he drank* a great way below, *could not indeed muddy the woolves drink,* much leſſe *would he.*

5. *The Woolf rails aloud on the contrary: Thou* varlet, thou hadſt as good do nothing: thou art alwayes oppoſing me; thy ſire, thy dam, and all thy kin whom I cannot abide to ſee, do what they can to croſſe me.

6. I will puniſh thee to day.

7. *Mor.* It is an old ſaying, It is an eaſie thing to find a ſtick to beat a dog with.

8. *A great man, if he liſt to hurt, doth ſoon take an occaſion to hurt.*

9. *He hath offended ſufficiently, that could not reſiſt.*

3. Of the Mouſe and the Frog.

1. A *Mouſe* made War *with a Frog.*

2. They fought *for the Command of the Fen.*

3. T

ÆSOPI FABULÆ

Anglo-Latinæ.

1. *De Gallo gallinaceo.*

1. GAllus gallinaceus, dum *verrit ſtercorarium, offendit gemmam*: Quid, inquiens, rem ſic nitidam reperio?
2. Si gemmarius reperiſſet, *nihil eſſet eo lætius, ut qui* pretium ſciret.

3. *Mihi quidem nulli eſt uſui*, nec *magni æſtimo: imò equidem omnibus gemmis granum hordei malim.*
4. Morale. *Per* gemmam, *Artem Sapientiamque intellige*: per gallum, *Hominem* ſtolidum & voluptuarium.
5. *Nec ſtolidi artes liberales amant, cùm uſum earum neſciant*; *nec voluptuarius*, quippe *cui una placeat voluptas.*

2. *De Lupo & Agno.*

1. LUpus, ad caput fontis *bibens*, *videt* agnum procul infrà *bibentem.*

2. *Accurrit*, agnum *increpat*, *quòd* turbârit fontem.
3. *Trepidare agnus*, *ſupplicare*, *ut* parcat Innocenti.

4. Se, quando *longè infra* biberit, potum *lupi* nè potuiſſe quidem turbare, *nedum* voluiſſe.
5. Lupus contrà intonat: *Nihil agis*, ſacrilege; *ſemper ebes*: pater, mater, omne tuum *inviſum genus*, *ſedulò mihi adverſatur.*

6. *Tu mihi dabis* hodiè *pœnas.*
7. Mor. *Vetus dictum eſt*: *Ut canem cædas*, *facilè inveniri baculum.*

8. Potens ſi libet nocere, facilè capit nocendi cauſam.
9. Satis peccavit, qui reſiſtere non potuit.

3. *De Mure & Rana.*

1. BEllum *gerebat* mus cum ranâ.
2. De paludis *certabatur* imperio.

3. *The* fight *was* eager and hazardous.

4. The crafty Mouſe, *lurking under the graſſe, ſets upon the Frog by ambuſcado.*

5. *The Frog* being the luſtier, *being* big-boſted and a good leaper, dares his enemy to plain fight.

6. *They had each of them a pike* made of a Bul-ruſh.

7. *VVhich conflict being ſeen a far off, the Kite makes haſte; and whilſt,* for eagerneſſe of fighting, *neither looks to himſelf, the Kite ſnatcheth and pulleth in pieces both the warriours.*

8. *Mor.* Juſt ſo *it uſeth to befall factious Citizens, who being inflamed with a luſt of ruling, whilſt they ſtrive among ſt themſelves to become Officers, put their wealth, and for the moſt part their life in hazard.*

4. Of the Dog and the Shadow.

1. A *Dog ſwimming over a River, carried a piece of fleſh in his mouth: when the Sun ſhone,* ſo as it often falls out, *the ſhadow of the fleſh ſhone in the water; at which, when he ſaw it, he catcht greedily, and loſt what was in his chaps.*

2. *And therefore being daunted with the loſſe* both of the thing, and of his hope, *at the firſt he ſtood amazed; and afterwards* recovering his ſpirit, *he barkt out thus; Poor dog, thy deſire had no mean.*

3. *Thou hadſt enough and too much, unleſſe thou hadſt been mad; and now through thine own folly thou haſt leſſe than nothing.*

4. Mor. *By this little tale, we are put in mind of moderation, we are put in mind of diſcretion; that there be a mean to our deſire, leſt we* loſe certainties for uncertainties.

5. *Verily that* Sannio *in* Terence *ſaith wittily, I will not buy a Pig in a Poke.*

5. Of the Lyon, and ſome other Beaſts.

1. T*He Lyon had covenanted with the Sheep and ſome others, that* the prey *ſhould be common.*

2. They go a hunting: *a ſtag is taken: they divide it.*

3. *VVhen ſeveral parties began to take the ſeveral pieces* as they had agreed, *the Lyon roared, ſaying: One part is mine, becauſe I am the moſt worthy.*

4. *Likewiſe, another is mine, becauſe I am* the ſtrongeſt.

5. *Furthermore, I challenge a third part, becauſe I have ſweat more in taking the Hare.*

6. *Laſtly, unleſs you will grant me a fourth part,* farewell friendſhip.

7. *His ſollows* (when they heard this) went away empty and holding their peace not daring to mutter *againſt the Lion.*

8. Mor. *Faith hath alwayes been rare, in this age it is more rare,* it both is and alwayes hath been *very rare amongſt great men.*

9. *VVherefore it is better, to live with thy like.*

10. *For he that liveth with a mightier man than himſelf, is neceſſitated oft-times to forgo his own right.*

11. *Thou ſhalt have equal dealing with thy equal.*

3. *Pugna* erat *vehemens & anceps.*
4. *Mus callidus,* ſub herbis latitans, *ex inſidiis* ranam adoritur.

5. Rana *viribus melior, pectore & inſultu valens, aperto Marte hoſtem laceſſit.*
6. *Haſta* utrique erat *juncea.*
7. Quo certamine procul viſo milvus adproperat : dúmque *præ ſtudio pugnæ* neuter ſibi cavet, utrumque bellatorem milvus rapit, ac laniat.

8. Mor. *Iidem* evenire ſolet factioſis civibus, qui accenſi libidine dominandi, dum inter ſe certant fieri magiſtratus, opes ſuas plerumque & vitam in periculo ponunt.

4. *De Cane & Umbra.*

1. CAnis, tranans fluvium, rictu vehebat carnem : ſplendente ſole, *ita ut fit,* umbra carnis lucebat in aquis ; quam ille viſam avidè captans, quod in faucibus erat, perdidit.
2. Itaque *tum rei tum ſpei* jacturâ perculſus, primùm ſtupuit ; deinde *animum recipiens,* ſic elatravit ; Miſer, deerat cupiditati tuæ modus.

3. Satis ſuperque erat, ni deſipuiſſes : jam per tuam ſtultitiam minus nihilo tibi eſt.
4. *Mor.* Monemur hac fabella modeſtiæ, monemur prudentiæ, ut cupiditati ſit modus, ne *certa pro incertis amittamus.*

5. Aſtutè certè Terentianus ille Sannio, *Ego,* iniquit, *ſpem pretio non emam.*

5. *De Leone, & quibuſdam aliis.*

1. CUm ove quibuſdámque aliis pepigerat Leo, *venationem* fore communem.
2. *Itur venatum* : capitur cervus : partiuntur.
3. Si gulis ſingulas partes tollere, *ut conuenerat,* incipientibus, leo irrugiit : Una, inquiens, pars mea eſt, quia ſum dignißimus.
4. Al era item mea eſt, quia *viribus præſtantißimus.*
5. Porrò, quia in capiendo cervo plus ſudaverim, vendico tertiam.

6. Quartam denique partem ni conceſſeritis, *actum eſt de amicitiâ.*
7. Socii (hoc audito) diſcedunt vacui & taciti, *non auſi mutire* contra leonem.
8. *Mor.* Rara ſemper fuit fides, apud hoc ſeculum rarior eſt, apud potentes *& eſt & fuit* ſemper rariſſima.
9. Quocirca ſatius eſt, ut vivas cum pari.
10. Qui enim cum potentiore vivit, *neceſſe habet* ſæpe *de ſuo jure concedere.*
11. *Cum æquali æquale tibi jus erit.*

6. Of the Woolf and the Crane.

1. THe bones *by chance* ſtuck in the throat of a Woolf, *that had worried a ſheep*

2. *He goeth about, he intreateth help, but no body helpeth him.*

3. Every body ſaid, He was rightly ſerv'd for his greedineſs.

4. *At the laſt, he perſwadeth the Crane with many fair words, and more promiſes; that with her great long neck, being put into his* throat, *ſhe would take out the* bone *that ſtuck in it.*

5. *But he mocked her, when ſhe* deſired ſomething for her pains; *Thou fool (quoth he), go thy way; haſt thou not enough that to u liveſt? Thou art beholding to me for thy life.*

6. *If I had liſted, I might have bit off thy neck.*

7. Mor. It is an old ſaying, *that* it is thrown away, which thou doſt to an ungrateful perſon.

7. Of the Country-man and the Snake.

1. A Country-man brought home a Snake which he had found in the Snow *almoſt ſtarved to death*, and *laid it before the fire.*

2. *The ſnake recovering ſtrength and poiſon from the fire, and afterwards* not abiding the heat, *filled all the cottage with hiſſing.*

3. *The Country-man, having got up a Hedge-ſtake, runs to him*, and takes him up roundly *for the wrong done him, both with words and ſtrokes.*

4. *Would he thus* requite him?

5. *Would he offer to take away his life, that had given him life?*

6. Mor. *It ſometimes comes to paſs, that they do thee hurt, whom thou haſt done good to*; and deſerve ill at thy hands, *from whom thou haſt well deſerved.*

8. Of the Boar and Aſſe.

1. WHilſt the idle Aſſe *mocked the Boar, he chafed at him, and gnaſht his teeth.*

2. *Thou very idle Aſſe, thou haſt deſerved ſmart*; but although thou art worthy of puniſhment, *yet I ſcorn to puniſh thee.*

3. *Mock on and ſpare not, thou mayeſt do it ſcot-free.*

4. *For thou art ſafe, becauſe of thy idleneſſe*

5. Mor. Let us endeavour, *that when we hear or endure things that do not beſeem us*, we may not *ſpeak or do things, that do not beſeem us.*

6. *For naughty and ungratious perſons, for the moſt part, are glad if any good man oppoſe them*; and they count it a great matter that they are thought worthy to have revenge taken on them.

7. *Let us imitate Horſes and great Beaſts, which paſſe by barking currs with contempt.*

9. Of the City Mouſe, and Country Mouſe.

1. THe City Mouſe had a mind to walk abroad into the Country.

2. *The Country Mouſe ſaw her, and invites her home, gets things ready*, and they go to ſupper.

3. *The*

6. *De Lupo & Grue.*

1. *LUpo* voranti ovem fortè *oſſa hæſêre in gulâ.*

2. *Ambit, orat opem, opitulatur nemo.*
3. *Omnes dictitant, tuliſſe eum pretium voracitatis.*
4. Tandem blanditiis multis pluribuſque promiſſis, gruem inducit, ut, collo longiſſimo in *gulam* inſerto, *os infixum* eximeret.

5. *Petenti* autem *præmium* illuſit : Inepta, inquit, ubi : non ſat habes, quod vivis ? *vitam debes mihi.*

6. Si libuiſſet, licuit præmordere collum tuum.
7. Mor. *Tritum eſt, perire quod facis ingrato.*

7. *De Ruſtico & Colubro.*

1. RUſticus repertum in nive colubrum, *frigore propè enectum*, domum tulit, *adjecit ad focum.*
2. Coluber, ab igne vim viruſque recipiens, deinde *flammam non ferens*, omne tugurium ſibilando infecit.
3. Accurrit ruſticus; correptâ ſude, verbis verberibúſque cum eo *injuriam expoſtulat.*
4. Num hanc *referat gratiam ?*
5. Num vitam erepturus ſit illi, qui vitam ipſi dederit ?
6. *Mor.* Fit interdum, ut obſint tibi quibus tu profueris; & malè *de te mereantur* ii, de quibus tu bene ſi meritus.

8. *De Apro & Aſino.*

1. DUm *iners Aſinus* irrideret aprum, ille indignans frendebat.
2. Malum quidem, ignaviſſime, fueras meritus : ſed etiamſi tu *pœnâ fueras dignus*, tamen *ego indignus qui à te pœnas ſumam.*
3. *Irride tutus, impunè tibi licet.*
4. Tutus enim es ob inertiam.
5. Mor. *Demus operam*, ut cùm indigna nobis audiamus aut patiamur, ne indigna nobis dicamus aut faciamus.
6. Malienim & perditi plerunque gaudent, ſi quiſpiam bonorum eis reſiſtat; *magni pendunt haberi ſe dignos ultione.*

7. Imitemur equos & magnas beſtias, qui *oblatrantes canículos* cum contemptu prætereunt.

9. *De Mure Urbano & Mure Ruſtico.*

1. *Ibitum eſt urbano muri deambulare rus.*
2. Vidit hunc mus ruſticus, invitat, apparatur, *itur conatum.*

3. *The Country Mouſe fetcheth out whatſoever ſhe had laid up againſt Winter, and brings out all her ſtore, that ſhe might ſatisfie the daintineſſe of ſuch a great gueſt.*

4. *Notwithſtanding the City Mouſe* knitting her brows, *condemns the poorneſſe of the Country, and withall commends the plenty of the City.*

5. *As ſhe goes back, ſhe brings the Country Mouſe with her into the City; that ſhe might make good in deed, what ſhe had brag'd on in words.*

6. They go to the feaſt, *which the City Mouſe had gallantly provided.*

7. As they are at their cheer, *the noiſe of the key is heard in the lock.*

8. *They trembled,* and ran away as faſt as they could.

9. *The Country Mouſe being both unuſed to it,* and unacquainted with the place, had much adoe to ſave her ſelf.

10. *When the ſervant was gone away, they City Mouſe comes again to the Table, and invites the Countrey Mouſe.*

11. *He creeps out of his hole,* having ſcarcely got ſhut of his fear at the laſt.

12. *He asks the City Mouſe* that invited him to drink, *whether this danger was often or no.*

13. *He made anſwer, That it was every day, and ought to be ſleighted.*

14. *Then quoth the Countrey Mouſe, Is it every day?*

15. *Truly, thy dainties* have more bitter than ſweet in them.

16. *Indeed I had rather have my want with ſecurity, than that abundance with ſuch trouble of mind.*

17. Mor. *Riches indeed* make ſhew of pleaſure; *but, if you look into them, they contain danger and bitterneſſe.*

18. *There was one* Eutrapelus, *who* when he would do his enemies the greateſt miſchief, *made them rich, uſing to ſay, he thus took revenge on them; for they were like to receive with their riches* a great burthen of cares.

10. Of the Eagle and Jack-daw.

1. AN *Eagle having got a Cockle, could not* get out the fiſh *by force or Art.*

2. *A Jack-daw coming to her, gives her counſell.*

3. *He perſwades her to fly upwards, and to throw down the Cockle from on high upon the Rocks; for ſo it would come to paſſe that the ſhell would be broken.*

4. *The Jack-daw tarries on the ground* to watch for its fall; *the Eagle throws it down, the ſhell is broken, the Jack-daw ſnatcheth up the Fiſh,* the Eagle is ſorry to ſee her ſelf couzened.

5. *Mor.* Do not truſt every body; *and be ſure thou ſeeſt into the counſell which thou takeſt of others.*

6. *For many being asked their advice, do not give advice for them that aſk them, but for themſelves.*

11. Of the Raven and the Fox.

1. A *Raven having got a prey, croaked amongſt the boughs.*

2. *A Fox ſaw her* hopping to and fro, *he runs to her.*

3. The Fox, *quoth he,* bids the Raven many good-morrows.

4. *I had often heard that* Hear-ſay was a lyar, *and now I find it to be ſo indeed.*

5. *For as I came this way by chance and eſpyed you in the tree, I make haſte towards you, and blame the rumor.*

3. Depromit ruſticus quicquid repoſuerat in hyemem, & exhaurit omne penu, ut *tanti hoſpitis expleat lautitiam.*

4. Urbanus tamen *frontem corrugans* ruris damnat inopiam, urbis *ſubinde* laudat copiam.

5. Remeans ducit ſecum in urbem, ruſticum; *ut, quæ verbis jactitârat, re comprobaret.*

6. *Ineunt covivium*, quod urbanus ſplendidè comparârat.

7. *Inter epulandum* auditur in ſerâ *murmur clavis.*

8. Trepidare illi, *& fugitare fugitando.*

9. Ruſticus & inſuetus, *& loci ignarus, ægrè ſe tueri.*

10. Diſcedente famulo, redit urbanus ad meſſam, vocat ruſticum.

11. Ille, *vix tandem metu depoſito, prorepit.*

12. *Invitantem ad pocula* urbanum percontatur, Num hoc periculum crebrum ſit.

13. Reſpondet ille, Quotidianum eſſe, contemni oportere.

14. Tum ruſticus, Quotidianum, inquit?

15. Meherculè, tuæ dapes *plus fellis quàm mellis ſapiunt.*

16. Equidem malo cum ſecuritate meam inopiam, quàm cum tali anxietate illam copiam.

17. *Mor.* Divitiæ *præ ſe ferunt quidem voluptatem*; ſed, ſi introſpicias, habent pericula & amaritudinem.

18. Eutrapelus quidam fuit, qui cùm inimicis maximè nocere vellet, divites eos faciebat, dictitans ita ſe eos ulciſci, quippe accepturos cum divitiis *ingentem ſarcinam curarum.*

10. *De Aquila & Cornicula.*

1. Aquila nacta cochleam, non vi, aut arte quivit eruere piſcem.

2. Accedens cornicula dat conſilium.

3. Suadet ſubvolare, & è ſublimi cochleam in ſaxa præcipitare; ſic enim fore, ut concha frangatur.

4. Humi manet cornicula ut *præſtoletur caſum*; præcipitat aquila, frangitur teſta, ſubripitur piſcis à corniculâ, *dolet eluſa aquila.*

5. Mor. *Noli quibuſvis habere fidem*; & conſilium, quod ab aliis acceperis, fac inſpicias.

6. Multi enim conſulti, non ſuis conſultoribus, ſed ſibi conſulunt.

11. *De Corvo & Vulpecula.*

1. Ædam nactus ſtrepitat in ramis corvus.

2. Videt vulpecula *geſtientem*, accurrit.

3. *Corvum*, inquit, *plurimâ ſalute impertit Vulpes.*

4. Sæpenumerò audieram *Famam eſſe mendacem* jam re ipsâ experior.

5. Nam ut hâc fortè jam præterco ſuſpiciens te in arbore, advolo culpans famam.

6. Fam-

6. *For the report goeth*, that you are as black as Pitch, *and I ſee you are* whiter than Snow.

7. In mine opinion truly you out-ſtrip the Swans, *and are fairer than the* pale Ivy.

8. *And if you excell in your voice, as you do in your feathers, truly I would ſay, you were* the Queen of Birds.

9. *The Raven, being allured with this little flattering tale, makes her ready to ſing.*

10. *But the Cheeſe fell out of her bill as ſhe made her ready, which when he had ſnatcht up*, the Fox fell up a laughter.

11. *Then the poor Raven* was aſham'd, and vext at her ſelf, and was grieved for the loſſe of the thing, bluſhing at it withall.

12. Mor. *Some are ſo* greedy of commendation, that *they love a flatterer to their ſhame and loſſe; ſuch men are* a prey to flatterers.

13. *But if you will avoid boaſting, you may eaſily avoid* that plaguy kind of flatterers.

14. If thou wilt be Thraſo, thou ſhalt never want a Gnatho.

12. Of the Lyon that was paſt his ſtrength for age.

1. A Lyon, which in his youth had made many his enemies through his fierceneſſ, *was puniſhed for it* in his old age.

2. *The Beaſts* pay him in his kind, *the* Bore gnaſheth him with his tuſhes, *and* the Bull goars him with his horns.

3. *But eſpecially the little Aſſe, being deſirous to put away the old name of ſlothfulneſſe*, inſults over him in words, *and* kicks him luſtily.

4. *Then the Lyon, ſighing, ſaid, Theſe whom I have long ago done hurt to*, now do me hurt, as I did them, *and* good cauſe why: *but thoſe whom I have ſometimes done good to, now do me no good as I did them; nay, indeed they ſet themſelves againſt me* without any cauſe.

5. *I have been a fool to make many my enemies, but a greater fool to truſt to falſe friends.*

6. Mor. *In proſperity be not lifted up*; be not curſt.

7. *For if Fortune change her face, they, whom thou haſt done hurt to, will be revenged on thee.*

8. *And ſee thou putteſt a difference amongſt thy friends.*

9. *For there are ſome friends that are not thine, but thy table's, and thy fortune's; which fortune, ſo ſoon as it ſhall be altered, they will be altered too.*

10. *Thou ſhalt be well dealt withall, if they be not thine enemies.*

11. Ovid *complains not without cauſe.*

Lo I, that erſt had many friends,
Whilſt with the wind and tide I went;
As ſoon as ever the ſea did ſwell,
Was left with midſt with veſſel rent.

13. Of the Dog and the Aſs.

1. *While the Dog fawned upon the Maſter and the Family, the Maſter and the Family cheriſhed the Dog.*

2. *The little Aſſe ſeeing that*, fetched a deep ſigh; *it began to irk him of his condition*: He thought it was not fairly carried, *that the Dog ſhould be welcome to all*;

6. Fama enim eſt, te *nigriorem pice eſſe*, & video *candidiorem nive.*

7. *Meo ſanè judicio cygnos vincis*, & *hederâ* formoſior *albâ* es.

8. Quòd ſi ut plumis, ita & voce excellas, omnium *avium* equidem te dixerim *reginam.*

9. Hac aſſentatiunculâ illectus corvus, ad canendum apparat.

10. Apparanti verò è roſtro excidit caſeus : quo correpto, *vulpecula cachinnum tollit.*

11. Tum demum *miſerum corvum pudet, pigétque ſuî, & jactura* reimiſto *pudore dolet.*

12. *Mor.* Nonnulli ſic *avidi laudis* ſunt, ut cum ſuo probro & damno ament aſſentatorem ; ejuſmodi homines *prædæ* ſunt *paraſitis.*

13. Quod ſi vitaveris jactantiam, facilè *aſſentatorum peſtiferum genus* vitaveris.

14. *Si tu velis eſſe Thraſo, nuſquam deerit tibi Gnatho.*

12. *De Leone ſenectute confecto.*

1. LEo, qui in juventute complures ſuâ ferocitate fecerat inimicos, in ſenectute *exſolvit pœnas.*

2. *Reddunt talionem* beſtiæ : *dente aper, cornu petit taurus.*

3. Imprimis aſellus, vetus ignaviæ nomen cupiens abolere, *verbis* & *calcibus ſtrenuè inſultat.*

4. Tum gemebundus leo, Hi quibus olim nocui *jam viciſſim nocent*, & *meritò* : ſed, hi quibus aliquando profui, jam vicißim non proſunt, imò etiam *immeritò* obſunt.

5. Stultus fui, qui multos fecerim inimicos ; ſtultior, qui falſis amicis confiſus fuerim.

6. *Mor.* In ſecundis rebus non efferaris, *non ſis ferox.*

7. Nam ſi vultum mutarit fortuna, ulciſcentur quos læſiſti.

8. Et inter amicos fac habeas diſcrimen.

9. Sunt enim quidam amici, non tui, ſed menſæ tuæ, ſed fortunæ tuæ : quæ quidem fortuna ſimulac mutata fuerit, & illi mutabuntur.

10. Bene *tecum actum erit*, ſi non inimici fuerint.

11. Meritò queritur *Ovidius.*

En, ego non paucis quondam munitus amicis,
Dum flavit velis aura ſecunda meis ;
Ut fera nimboſo tumuerunt æquora vento,
In mediis lacera puppe relinquor aquis.

13. *De Cane & Aſino.*

1. DUm blandiretur canis hero & familiæ, herus & familia canem demulcent.

2. Aſellus id videns, *altiùs gemit* : cœpit eum pigere ſortis ; *iniquè putat comparatum*, canem gratum eſſe cunctis, paſcique de menſa herili, idque

otio

all, and be fed at his Masters table, and get that by idlenesse and play: and that he the contrary, should bear packe-saddles, should be beaten with a whip, should never out of work; and yet be hated of every body.

3. If these things were done with fawning, he resolved to follow that trade, which was so profitable.

4. Therefore, to try the matter, he runs to meet his Master one time, as he was coming home again; he leaps upon him, and knocks him with his hoofs.

5. When the Master cried out, the servants ran to him; and the foolish Ass that thought he was mannerly, was beaten with a cudgell.

6 Mor. We cannot all do all things, as Virgil saith, in his Bucolicks: nor all things become all persons.

7. Let every one covet that, let him strive to do that, which he can do.

8. For we know that, which is more significantly said in Greek, Onos Lyrin an Ass of Harps [or of an Harp;] but Boetius hath it thus, An Ass set to a Harp.

9. Labour is vain, if Nature be against it: Nor say, nor do, thy nature bent averse, as Horace witnesseth.

14. Of the Lion and the Mouse.

1. A Lion being weary with heat and running, rested him under a shadow, upon the green leaves.

2. And as a company of mice ran over his back, he awaked, and caught one of many.

3. The prisoner humbly beseecheth him, and cries, that she is unfit with whom the Lion should be angry.

4. And he considering, that there was no commendation to be got, by killing such a little small beast, lets the prisoner go.

5. Not very long after, the Lion by chance, as he ran along the Forrest, light into the Nets; he might roar, but he could not get out.

6. The Mouse hears the Lion roaring pitifully, she knows his voice, she creeps in the holes under ground, she seeks for the knots of the snares; she finds them, having sought for them; she gnaws them in pieces when she found them. Thus the Lion escapes out of the Nets.

7. Mor. This Fable perswades clemency to great men.

8. For, as humane affairs are inconstant, sometimes great men themselves want the help of the meanest.

9. Wherefore a discreet man, though he can, will be loth to hurt a mean body; for he that is not loth to hurt another, is exceeding foolish.

10. Why so? Because, though whilst he presumes upon his power, he fears no body; yet perhaps, time will come, that he may fear.

11. For it is certain, it hath befallen renowned and great Kings, that either they have stood in need of the favour of mean persons, or been afraid of their displeasure.

15. Of the sick Kite.

1. A Kite kept her bed, being just ready to die.

2. She intreats her dam to go and pray to god for her.

3. Her dam answered, she could expect no help from god, whose holy things and Altars she had so often defiled with her ravenings.

4. Mo

otio ludóque consequi; si se contra portare clitellas, cædi flagello, *nunquam otiosum esse*, & cunctis tamen odiosum.

3. Si hæc fiant blanditiis, eam artem quæ tam utilis sit, statuit sectari.

4. Igitur, *quodam tempore*, redeunti domum hero, rem tent turus, procurrit obviàm, su silit, pulsat unguibus.

5. Exclamante hero, accurrêre servi; & ineptus Asellus, qui se urbanum credidit, fuste vapulat.

6. *Mor.* Non omnia possumus omnes, ut ait *Virgilius* in *Bucolicis*, Nec omnes omnia dec nt.

7. Id quisque velit, id tentet, quod possit.

8. Nam scimus id quod Græcè significantius dicitur, ὄνος λύρας, Asinus lyrarum, vel lyræ. *Sic autem Boetius, Asinus ad lyram* positus.

9. *Repugnante naturâ, irritus est labor.* Tu nihil invitâ dices, facieve Minervâ, teste *Horatio*.

14. *De Leone & Mure.*

1. LEo, æstu cursúque defessus, sub umbra, *fronde super viridi*, quiescebat.

2. *Murem* autem *grege* tergum ejus pereurrente, experrectus, *unum è multis* comprehendit.

3. Supplicat captivus; indignum se esse cui Leo irascatur, clamitat.

4. Reputans ille, in nece tantillæ bestiolæ, *nihil esse laudis, captivum dimittit.*

5. *Nec verò ità multò pòst*, Leo fortè, dum per saltum currit, incidit in plagas; rugire licet, exire non licet.

6. Rugientem miserabiliter Leonem Mus audit, vocem agnoscit, repit in cuniculos, laqueorum quærit nodos, quæsitos invenit, inventos corrodit; Leo è plagis evadit.

7. *Mor.* Hæc Fabula suadet potentibus clementiam.

8. Etenim, ut sunt res humanæ instabiles, *egent* interdum *ipsi potentes ope humillimorum.*

9. Quare vir prudens, etsi potest, timebit vel vili homini nocere: qui autem non timet nocere alteri, valdè desipit.

10. Quid ità? Quia etsi, potentiâ fretus, neminem metuit; forsan *olim erit*, ut metuat.

11. Constat enim evenisse claris magnisque regibus, ut *vilium hominum* vel gratiâ indiguerint, vel iram metuerint.

15. *De Milvo ægroto.*

1. LEcto *decumbebat* Milvus, *jam fermè morien*.

2. Matrem orat precatum ire deos.

3. Mater respondet, Nihil opis illi sperandum à diis, quorum sacra & aras suis rapinis toties violâsset.

4. *Mor.*

4. Mor. *It behoves us to reverence God; for he helps the godly, and withstands the ungodly.*

5. *Being sleighted in prosperity, he hears not in adversity.*

6. *Wherefore in prosperity think on him, that he may be ready when he is called in adversity.*

Of the Swallow, and other Birds.

1. AS *soon as ever the Line was begun to be sown, the Swallow perswades the small birds to hinder the sowing, saying, that snares were making for them.*

2. *They mock her, and call the Swallow a foolish prophet.*

3. *When the Lide was now grown up, and green, she adviseth them again to pull up the crop by the roots.*

4. *They mock her again.*

5. *The Line waxeth ripe, she exhorteth them to spoil the crop as it stood.*

6. *And when they would not hear her then neither, giving them advice, the Swallow, having left the birds company, gets into mans favour; she makes a league with him, dwells with him, and cheers him with her song.*

7. *Nets and snares were made of the Line for the other birds.*

8. Mor. *Many neither know how to advise themselves, nor do they hear one that gives them good advice.*

9. *But when they* undergo dangers and losses, *then at the last they begin to be wise, and* to blame their own want of wit.

10. *Then they have enough and too much advice: This and that (quoth they) should have been done.*

11. *But it is better to be Prometheus,* than *Epimetheus.*

12. *These were brethren: their names are Grecian.*

13. *The one had advice before a thing, and the other after a thing: which the Etymology of their names doth manifest.*

17. Of the Frogs and their King.

1. THE *Nation of the Frogs, when it was free, besought* Iupiter, *that they might have a King given them.*

2. Jupiter *laught at the petitions of the Frogs.*

3. *Yet they* pressed often upon him, *till* they made him to do it whether he would or no.

4. *He threw down a great Clog.*

5. *That heavy thing* makes a great plunge in the River.

6. *The Frogs being affrighted, hold their peace: they do homage to their King.*

7. *They* come nearer by little and little: *at the last, having cast away fear, they leap upon it, and leap down from it.*

8. *The idle King is a sport and a scorn to them.*

9. *They petition* Jupiter *again, they intreat they may have a King given them, that they may be valorous.*

10. Jupiter *gives them a Stork.*

11. *He, walking very stoutly up and down the Fen, devours whatever of the Frogs comes in his way.*

12. *Therefore the Frogs complained of his cruelty, in vain.*

13. Jupiter *doth not hear them, for they complain* even yet to this day.

14. Fe

4. *Mor.* Decet venerari ſuperos; illi enim pios juvant, impios adverſantur.
5. In felicitate neglecti, in miſeriâ non exaudiunt.
6. Quare in ſecundis rebus ſis eorum memor, ut in adverſis rebus præſentes ſint vocati.

16. *De Hirundine, & aliis Aviculis.*

1. CUm primùm cœptum eſt ſeri Linum, Hirundo ſuadet aviculis impedire ſementem, dictitans ſibi fieri inſidias.
2. Irrident illi, ſtultum vatem Hirundinem vocant.
3. Surgente jam Lino, & virescente, rurſum monet evellere ſata.

4. Iterum irrident.
5. Matureſcit Linum, hortatur *populari ſegetem.*
6. Cùm nè tunc quidem conſulentem audirent, Hirundo, avium cœtu relicto, hominis ſibi conciliat amicitiam: init cum eo fœdus, cohabitat, *cantu demulcet.*
7. Cæteris è Lino avibus fiunt retia & laquei.
8. *Mor.* Multi nec ipſi conſulere ſibi nôrunt, nec rectè conſulentem audiunt.
9. Sed cum *in periculis ſunt & damnis,* tunc demum ſapere incipunt, & *ſuam damnare ſocordiam.*
10. Tunc ſatis ſuperque conſilii eſt; Hoc, inquiunt, & illud factum oportuit.
11. Sed *præſtat eſſe* Prometheum, *quàm* Epimetheum.
12. Fuêre hi fratres: nomina ſunt Græca.
13. Alteri conſilium ante rem fuit, alteri poſt rem: quod declarat interpretatio nominum.

17. *De Ranis & earum Rege.*

1. GEns Ranarum, cum eſſet libera, *Jovi* ſupplicabat dari ſibi regem.

2. Ridere *Jupiter* vota Ranarum.
3. Illæ tamen *iterum atque iterum inſtare,* donec *ipſum perpellerent.*

4. Dejecit ille Trabem.
5. Ea mole *ingenti fragore quaſſit fluvium.*
6. Territæ ſilent Ranæ: regem venerantur.
7. *Accedunt pedetentim propius:* tandem, abjecto metu, inſultant, & deſultant.
8. Iners Rex luſui eſt & contemptui.
9. Laceſſunt rurſum *Jovem,* orant Regem dari, qui ſtrenuus ſit.

10. Dat *Jupiter* Ciconiam.
11. Is perſtrenuè perambulans paludem, quicquid Ranarum obviàm ſit, vorat.
12. De hujus igitur ſævitiâ Ranæ fruſtrà queſtæ ſunt.
13. *Jupiter* non audit, nam & *hodiè adhuc* queruntur.

14. Veſperi

14. *For when the Stork goes to his reſt at even, they come out of their ho'es, 'd make an hoarſe croaking; but they talk to one that hears them not.*

15. *For* Jupiter's mind is, *that they that petitioned againſt a gracious King, ould now endure one that had no mercy in him.*

16. Mor. *It uſeth to befall the common people, juſt as it did the Frogs; who, they have a King a little more mild, they find faults with him, that he is ſlothfull and le, and wiſh that they may once have a man of valour.*

17. *On the contrary, if at any time they have got a King that hath mettle in him, ey condemn this King's cruelty, and commend the clemency of the former. VVhether be, becauſe we alwaies grow weary of things preſent, or becauſe the ſaying is true hat new things are better than old.*

18. Of the Pigeons and the Kite.

THe *Pigeons once had war with the Kites* whom, that they might be able to bear, *they choſe the Hawk to be their King.*

2. *He, when he was King,* playes the enemy, *not a King.*

3. *He catcheth and pulleth them in pieces,* as faſt as the Kite did.

4. The Pigeons repented them of their doing, *and thought it was better to lure the Kites war, than the Hawks tyranny.*

5. Mor. *Let it irk no body too much of his own condition.*

6. *There is nothing (witneſſe* Horace) *happy on every part.*

7. Truly, *I would not deſire to change my condition, ſo it were but tolerable.*

8. *Many, when they have got a new condition, have again wiſhed for the old.*

9. *VVe are almoſt all of us,* of ſuch a fickle diſpoſition, *that we grow weary f our ſelves.*

19. Of the Thief and the Dog.

A *Dog one time anſwered a Thief, that reached him bread, that he would hold his tongue,* I know thy treacherous intentions: *thou giveſt me bread, that I may ve barking.*

2. *But I ſcorn thy gift; becauſe if I ſhall take the bread, thou wilt carry things it of theſe houſes.*

3. Mor. *Have a care you loſe not a great matter, for a little profits ſake.*

4. Take heed how you truſt any body.

5. *For there are many, that not onely* ſpeak you fair, *but alſo* do you a cour-eſie, *with a treacherous meaning.*

20. Of the Woolf and young Sow.

A Gilt (or young-Sow) pigg'd. *A VVoolf promiſeth, that he would look to her* Litter.

2 The Sow that had Piggs *anſwers, That ſhe needed not the VVoolf's* humble ervice: *If he would be accounted dutiful, if he deſired to do her a pleaſure, he ſhould o further off.*

3. *For the VVoolf's office conſiſted not in being by, but in being away.*

4. Mor. *All things are not to be truſted to all men.*

5. *Many men offer their ſervice, not for love of thee, but of themſelves; ſeeking heir own benefit, not thine.*

21. Of

14. Veſperi enim ciconia *cubitum eunte*, ex antris egreſſæ *rauco* ululatu *murmurant*: ſed *ſurdo* canunt.

15. *Vult* enim *Jupiter*, ut quæ regem clementem ſint deprecatæ, jam ferant inclementem.

16. *Mor.* Perinde atque Ranis, evenire ſolet plebi; quæ ſi Regem paulò manſuetiorem habet, ignavum & inertem eſſe cauſatur: optat aliquando contingere ſibi virum.

17. Contrà, ſi quando nacta eſt *regem ſtrenuum*, hujus ſævitiam damnat, prioris laudat clementiam; ſive quòd ſemper præſentium nos pœnitet; ſive quòd verum eſt verbum, *Nova veteribus eſſe potiora.*

18. *De Columbis & Milvo.*

1. COlumbæ olim bellum geſſêre cum Milvo: *quem ut expugnarent*, delegerunt regem ſibi Accipitrem.

2. Ille rex factus, *hoſtem agit*, non regem,

3. *Non ſegniùs ac Milvus* rapit, ac laniat.

4. *Pœnitet Columbas incœpti*; ſatius fuiſſe putantes, pati bella Milvi, quàm tyrannidem Accipitris.

5. *Mor.* Neminem ſuæ ſortis nimiùm pigeat.

6. Nihil eſt (teſte *Flacco*) ab omni parte beatum.

7. Equidem meam ſortem, modò tolerabilis ſit, mutare non optem.

8. Multi, nova ſorte quæſitâ, veterem rurſus optârunt.

9. *Ita* pleriq; *ingenio vario ſumus* omnes, ut *noſmet noſtrî* pœniteat.

19. *De Fure & Cane.*

1. FUri aliquando panem (ut ſileat) porrigenti reſpondit Canis: *Inſidias tuas novi*: panem das quò *deſinam latrare.*

2. Sed ego *munus tuum odi*: quippe, ſi ego tulero panem, tu ex his tectis cuncta exportabis.

3. *Mor.* Cave parvi commodi cauſâ amittas magnum.

4. *Cave cuivis homini fidem habeas.*

5. Sunt enim qui dolo non tantùm *benignè dicunt*, ſed & *benignè faciunt.*

20. *De Lupo & Sucula.*

1. *Parturibat Sucula.* Pollicetur Lupus, ſe cuſtodem fore *fœtûs.*

2. Reſpondet *puerpera*; Lupi *obſequio* ſe non egere: ſi velit plus haberi, ſi cupiat gratum facere, longiùs abeat.

3. Lupi enim officium conſtare, non præſentiâ, ſed abſentiâ.

4. *Mor.* Non ſunt cuncta credenda cunctis.

5. Multi *ſuam operam pollicentur*, non tui amore, ſed ſui: ſuum quærentes commodum, non tuum.

21. Of the Mountains bringing forth Young.

1. THere was once a report, that the Mountains were in travel.
2. Men ran to them, and stood about them, looking for some Monster, with extream fear.
3. At the last, the Mountains bring forth, there comes out a Mouse.
4. Then they were all ready to die with laughing.
5. Mor. Horace toucheth on this little Tale
The Hills bring forth, a silly Mouse is born.
6. It also notes bragging.
7. For, bragging persons, when they profess and boast of great matters, scarce perform little matters.
8. Wherefore those Thraso's are rightly the subject of jests and scoffs.
9. Likewise this Tale forbids vain fears.
10. For, for the most part, the fear of danger is worse than the danger it self; nay, it is a thing to be laughed at, which we fear.

22. Of the Hound that was despised by his Master.

1. THe Master set on a Hound, which was now grown old; he cheers him up in vain, his feet are slow, he makes no haste.
2. He had caught hold of a Deer; the Deer got from him, being that he wanted teeth.
3. His Master rates him with blows and words.
4. The Dog answers, that he ought to be pardoned by right, that he was now grown old; but that he had been a stout Dog, when he was young.
5. But as I perceive, saith he, you like nothing without profit; you loved me when I was young, and able to catch the Game; you cannot abide me now I am slow and without teeth.
6. But if you were thankful, you would love him that is old for his profitable youth's sake, whom you loved once when he was young for profit's sake.
7. Mor. The Dog said well.
8. For, as Ovid witnesseth:
Nothing but what brings profit is esteem'd;
Take th'hope of it away, no man is deem'd.
9. There is no remembrance of a good thing past, and no great love of one to come; the main respect is to the good thing present.
It is unfit to say, but truth to tell,
The Rabble judgeth love by profit well.

23. Of the Hares and the Frogs.

1. WHen the Wood roared with a whirl-wind, that had not used to be, the fearful Hares began to run away apace.
2. And when a Fen was in their way as they ran, they stood still, being doubtful what to do, and in danger on both sides.
3. And, that which was an occasion of greater fear, they saw the Frogs to be under the water in the Fen.
4. Then one of the Hares, being more wise than the rest, and more eloquent said Why do we fear, and need not?
5. W

21. *De partu Montium.*

1. OLim rumor erat parturire Montes.
2. Homines accurrunt, circumſiſtunt, monſtri quippiam non ſine pavore expectantes.
3. Parturiunt tandem Montes, exit Mus.
4. Tum *omnes riſu émori.*
5. *Mor.* Hanc fabellam tangit *Horatius.*
Parturiunt Montes, naſcetur ridiculus Mus.
6. Notat etiam jactantiam.
7. Jactabundi enim, cùm magna profitentur & oſtentant, vix parva faciunt.
8. Quapropter Thraſones illi, jure ſunt materia joci & ſcommatum.
9. Vetat item hæc Fabula inanes timores.
10. *Plerumq; enim gravior periculo eſt periculi metus*; imò, ridiculum eſt quod metuimus.

22. *De Cane venatico qui ab Hero contemnitur.*

1. CAnem *venaticum*, qui jam ſenuerat, *inſtigat* herus; fruſtrà *hortatur*, tardi ſunt pedes, non properat.
2. Prehenderat feram; *Fera edentulo elabitur.*
3. Increpat herus verbere & verbo.
4. Canis reſpondet, debere ſibi jure ignoſci; jam ſenuiſſe, at *juvenem fuiſſe ſtrenuum.*
5. Sed ut video, inquit, nill placet ſine fructu; juvenem amâſti prædabundum; odiſti tardum, edentulum.
6. Sed, ſi gratus eſſes, quem olim juvenem *frugis cauſâ* dilexiſti, ſenem fructuoſæ juventutis gratiâ diligeres.
7. *Mor.* Rectè Cani.
8. Nam, teſte *Naſone*,
Nil, niſi quod prodeſt, charum eſt; en, detrahe menti
Spem fructûs avidam, nemo petendus erit.
9. *Præteriti commodi nulla eſt memoria, futuri autem gratia non magna, præſentis commodi ſumma.*
Turpe quidem dictu; ſed, ſi modò vera fatemur,
Vulgus amicitias utilitate probat.

23. *De Leporibus & Ranis.*

1. SYlvâ *inſolito* mugiente *turbine*, trepidi Lepores *rapidè occipiunt fugere.*
2. *Fugientibus cùm obſiſteret palus*, ſtetère anxii, *utrimque comprehenſi periculis.*
3. Quodque *majoris* eſſet *incitamentum timoris*, vident in palude me gi Ranas.
4. Tunc ex Leporibus unus prudentior cæteris ac diſertior, Quid, inquit, inaniter timemus?

5. We have need of courage.
6. *We have nimbleneſſe of body, but we want mettal in us.*
7. *This danger of the whirle winde is not to be avoided, but to be neglected.*
8. *Mor.* In every thing we have need of a ſpirit.
9. Valour lies flat without Confidence.
10. *For,* Confidence is the leader, and queen of Valour.

24. Of the Kid and the Woolf.

1. *WHen the Goat was going to feed, ſhe ſhut up her Kid at home, warning her to open the door to no body, till ſhe came back again.*
2. *A VVolf, that had heard that a good way off, after the Dam was gone, knocks at the door,* ſpeaks like the Goat, *and bids him open the door.*
3. *The Kid perceiving his knavery aforehand, ſaith, I will not open the door; for, though thy voice be like the Goats, yet truly I ſee a Woolf through the chinks.*
4. *Mor.* It is good for them, that children obey their parents; *and, It becomes a young man, to give ear to an old man.*

25. Of the Hart and the Sheep.

1. *AN Hart* accuſed a Sheep *before a VVoolf,* crying out, *that ſhe ought him* a buſhel of Wheat.
2. *The Sheep indeed was ignorant of the debt; yet,* becauſe of the Woolf's being by, *ſhe promiſeth that ſhe would give it.*
3. A day is appointed for the payment, *it comes, the Hart puts the Sheep in mind.*
4. *She denies it.*
5. *For that ſhe had made ſuch a premiſe, ſhe excuſeth that it was done for fear, and becauſe of the VVoolf's being by.*
6. That an oath forced from one was not to be kept.
7. Mor. *It is a ſentence of Law,* We may keep off force by force.
8. *Out of this little Fable, a new one comes:* We may repel deceit by deceit.

26. Of the Country-Man and the Snake.

1. *A Country man had nouriſhed a Snake.*
2. *And being angry on a time,* he ſtruck the beaſt with an ax.
3. He got away, but not without a wound.
4. *Afterwards the Country man coming to poverty, thought that misfortune befell him, becauſe of the wrong which he had done to the Snake.*
5. *Therefore he beſeeches the Snake that he would come again.*
6. *He ſaith, that he forgave him, but would not come again; neither ſhould he be ſafe with the Country man, who had ſuch a great Ax at home;* that the blewneſſe of the wound was ceaſed, but the memory for all that remained.
7. *Mor.* It is ſcarce ſafe to truſt him again, that hath once broken his vvord.
8. *It is indeed a point of pitty to forgive a wrong; but it doth both become one, and is a point of diſcretion,* to look to ones ſelf.

5. Animo opus eſt.
6. Corporum quidem agilitas nobis eſt, ſed *animus deeſt.*
7. Hoc periculum turbinis non fugiendum, ſed eſt contemnendum.
8. Mor. *Omni in re opus eſt animo.*
9. *Facet virtus ſine confidentia.*
10. *Confidentia* enim *dux & regina virtutis eſt.*

24. *De Hœdo & Lupo.*

1. CApra cùm eſſet *paſtum itura*, Hœdum domi concludit, monens aperire nemini, dum redeat ipſa.
2. Lupus, qui id procul audierat, poſt matris diſceſſum, pulſat fores: *voce Capriſſat*, jubens recludi.
3. Hœdus dolum præſentiens, Non aperio, inquit; nam etſi vox c. priſſat, tamen equidem *per rimulas Lupum video.*
4. Mor. *Obedire parenti filios, ipſis eſt utile*; &, Juvenem ſeni decet auſcultare.

25. *De Cervo & Ove.*

1. CErvus coram Lupo *Ovem ream facit, modium tritici* debere clamitans.
2. Ovis debiti quidem erat inſcia, tamen *ob Lupi præſentiam* ſpondet ſe daturam.
3. *Dicitur ſolutioni dies*: adeſt: *monet Cervus Ovem.*
4. Illa it inficias.
5. Quod enim promiſerat, excuſat factum id metu, & præſentiâ Lupi.
6. *Votum extortum non eſſe ſervandum.*
7. *Mor.* Sententia juris eſt, *Vim vi repellere licet.*
8. Ex hâc Fabellâ nova quædam naſcitur, *Fraudem fraude refellere licet.*

26. *De Ruſtico & Angue.*

1. RUſticus quidam nutrierat anguem.
2. Iratus aliquando, *beſtiam petit ſecuri.*
3. *Evadit ille, non ſine vulnere*
4. Poſtea ruſticus deveniens ad paupertatem, ratus eſt id infortunii propter ang is injuriam ſibi accidere.
5. Igitur ſupplicat angui, ut redeat.
6. Ille ait, Ignoſcere ſe, ſed redire nolle; neque fore ſecurum eum ruſtico, cui tanta ſit domi ſecuris; *livorem vulneris deſiiſſe, ſupereſſe tamen memoriam.*
7. Mor. *Ei, qui ſemel fidem ſolvit, iterum habere fidem vix eſi tutum.*
8. Injuriam quidem condonare, id ſanè miſericordia eſt: *cavere autem ſibi*, & decet, & prudentiæ eſt.

27. Of the Fox and the Stork.

1. A *Fox invited a Stork to the Supper.*
2. *He powred the meat upon the Table, which, becauſe it was thin, the Fox licked up, the Stork ſtriving in vain to do ſo with her bill.*
3. The Bird being abuſed, went her way; ſhe was both aſhamed and grieved at the injury.
4. *After a few dayes, ſhe comes again, and invites the Fox.*
5. *A glaſſe was ſet full of meat; which veſſel, becauſe it was* narrow mouthed, *the Fox might ſee the meat, and be hungry; but he could not taſte of it.*
6. *The Stork eaſily drew it out with her bill.*
7. Mor. *Laughter deſerves laughter; Jeſting, jeſting; Knavery, knavery; and Deceit, deceit.*

28. Of the Woolf and the painted Head.

1. A *Woolf tumbles over a mans head, which he found in a Gravers ſhop; he wonders at it, perceiving* (juſt as it was) *that it had no ſenſe.*
2. *He ſaith, O fine head.*
3. *There is in thee a great deal of art, but no ſenſe at all.*
4. *Mor.* Outward beauty is pleaſing, if there be inward.
5. *but if we muſt want either, he is better, that wanteth the outward, then the inward.*
6. For, *that ſometimes without this* incurrs hatred, ſo that a fool is ſo much the more diſliked, by how much the fairer he is.

29. Of the Corniſh-Chough.

1. *THe Corniſh-Chough decked her ſelf with a Peacock's feather.*
2. *And afterward ſeeming to her ſelf* prettily handſome, *ſcorning her own kind, ſhe went to the Peacocks.*
3. *They, at the laſt, underſtanding the deceit,* ſtripped the fooliſh bird of her colours, *and beat her.*
4. Horace, *in the firſt book of his Epiſtles, tells this little tale of a Jack daw.*
5. *He ſaith, ſhe was once made fine with feathers gathered up, which had fallen from other birds; but afterwards ſhe was ridiculous, when every one of the birds had pulled her own feathers from her.*
6. Leſt it perchance each bird ſhould come and take
His own feathers, the Daw ſhould laughter make,
Being ſtript of her ſtolen colours ——
7. Mor. *This little Tale noteth them,* that behave themſelves more loftily than is fitting; *that live with them that are both richer, and* more gentile *than themſelves; whereupon they often become poor, and* are made a mocking-ſtock.
8. Juvenal *doth well adviſe us:*
Gnôthi ſe-auton, *down from heaven did come,*
That is, Know thy ſelf.

30. Of the Flie and the Piſmire.

1. THe Flie was at a conteſt with the Piſmire; *ſhe brag'd, that her ſelf was noble, that ſhe was baſe; that her ſelf did flie, that ſhe crept; that her ſelf dwelt in Kings palaces, that ſhe lay in holes in the ground; that* ſhe gnawed the

27. *De Vulpecula & Ciconia.*

1. VUlpecula vocavit Ciconiam ad cœnam.
2. Opſonium in menſam effundit; quod, cùm liquidum eſſet, Ciconiâ fruſtrâ roſtro tentante, Vulpecula lingit.
3. *Abit eluſa avis, pudetque pigetque injuriæ.*

4. *Poſt pluſculum dierum* redit, invitat Vulpeculam.
5. *Vitreum vas* ſitum erat plenum opſonii: quod quidem *vas*, cùm eſſet *arcti gutturis*, Vulpeculæ opſonium licuit videre, & eſurire; guſtare non licuit
6. Ciconia roſtro facilè exhauſit.
7. *Mor.* Riſus riſum, jocus jocum, dolus dolum, fraus meretur fraudem.

28. *De Lupo & Capite picto.*

1. LUpus in officinâ ſculptoris caput humanum repertum verſat, miratur; ſentiens (*id quod erat*) nihil habere ſenſûs.
2. O pulchrum, in uit, caput!
3. Eſt in te *artis multum*, ſed ſenſûs nihil.
4. *Mor. Externa pulchritudo ſi adſit interna, grata eſt.*
5. Sin alterutrâ carendum eſt, præſtat externâ, quàm internâ carere.

6. Illa enim ſine hac interdum *incurrit odium*, ut *ſtolidus eò ſit odioſior, quò formoſior.*

29. *De Graculo.*

1. GRaculus ornavit ſe plumis pavonis.
2. Deinde *pulchellus* ſibi viſus, faſtidito genere ſuo, contulit ſe ad pavonum genus.
3. Illi tandem, intellectâ fraude, *ſtolidam avem coloribus nudârunt*, & plagis affecerunt.
4. *Horatius* hanc Fabellam, primo Epiſtolarum libro, narrat de Corniculâ.
5. Aiet eam olim adornatam collectis, quæ avibus exciderant, plumis: poſtea autem, cum unaquæq; avium ſuam plumam decerpſiſſet, ridiculam fuiſſe.

6. *Nè, ſi fortè ſuas repetitum venerit olim*
Grex avium plumas, moveat cornicula riſum,
Furtivis nudata coloribus. ——————

7. *Mor.* Notat hæc Fabula eos, qui *ſe gerunt æquo ſublimiùs*; qui cum his vivunt, qui & ditiores ſunt & *magis nobiles*; quare ſæpe inopes fiunt & *ſunt ludibrio.*

8. Probe *Juvenalis* monet:
—— è cœlo deſcendit, Γνῶθι σεαυτὸν.
Hoc eſt, *Noſce teipſum.*

30. *De Muſcâ, & Formicâ.*

1. MUſcâ altercabatur cum Formicâ; ſe nobilem, illam ignobilem; ſe volitare, illam repere; ſe *verſari in ædibus regum*, illam in carverne

the corn, *and drank water*; *that her ſelf* feaſted it bravely, *and yet* got theſe things with eaſe.

2. *On the other ſide, the Piſmire ſaid, That her ſelf was not baſe, but was* content with her birth; *that the Flie was a wanderer, but her ſelf was* conſtant to a place; *that* corn and running water did reliſh with the Piſmire, as well as Paſties and Wine did with the Flie; *and that her ſelf did not get theſe things by* ſloathful idleneſſe, *but by* diligent labour. *Furthermore ſhe ſaid, that the Piſmire was merry and ſafe, beloved of all*; *and, to conclude, was a* pattern of labour: *But that the Flie was full of cares*, was fet at by all with the danger of her life; *that ſhe was hated by all, and, to conclude, was a* pattern of ſloath. *That the Piſmire being mindful of winter, did lay up food*: *that the Flie* did live but from hand to mouth, *and was either like to endure hunger, or certainly to die in winter.*

3. *Mor.* He that goes on to ſay what he liſt, ſhall hear thoſe things which he liſt not.

4. The Flie had heard his own commendation, *if he had* given good language.

5. *But I yield my conſent to the Piſmire.*

6. *For*, a mean life with ſecurity ſeems more deſirable, than a brave life with danger.

31. Of the Frog and the Ox.

1. A *Frog being* deſirous to match an Ox, *did ſtretch out her ſelf.*

2. *The young ones exhorted the Dam, to give over what* ſhe had begun, *becauſe* a Frog was nothing to an Ox.

3. *She ſwelled the ſecond time.*

4. *The young one cries out, Mother though you burſt*, you ſhall never be too hard for the Ox.

5. *But when ſhe had ſwelled the third time, ſhe burſt.*

6. *Mor.* Every one has his gift.

7. *This man exceeds in beauty, that man in ſtrength*; *this is* potent in wealth, *that in friends.* It becomes every one to be content with his own.

8. *He* hath an able body, *thou* a ſtrong wit.

9. *Wherefore* let every one adviſe with himſelf: *and let him not* envy his better, *which is a* poor thing; *nor deſire to conteſt with him, which is* a point of folly.

32. Of the Horſe, and the Lion.

1. A *Lion came to eat up a Horſe, but wanting ſtrength for old age, he* began to practiſe a trade; he profeſſeth himſelf a Doctor, *he ſtaies the Horſe with* a long ſtory.

2. *The Horſe* oppoſeth knavery to knavery, and cunning to cunning.

3. *He feigned, that he had* pricked his foot *of late*, in a thorny place: *He intreats him, that being a Phyſitian, he would look upon it, and* pull out the thorn.

4. *The Lion yields to him.*

5. *But the Horſe*, with all the force he could, gives the Lion a kick with his heel, and preſently runs away.

6. *The Lion ſcarcely recovering himſelf, at the length* (for he was almoſt killed)

latère, *ſegetem rodere*, aquam bibere; ſe *ſplendidè epulari* jactabat; & *hæc tamen otio naneiſci.*

2. E regione, Formica ſe non ignobilem eſſe, ſed ſuis *natalibus contentam*; Muſcam vagam eſſe, ſe *ſtabilem*; *ſapere Formicæ grana & fluenta, quod Muſcæ paſtilli, & vina*; atque hæc ſe non *ſegni otio*, at *ſtrenuâ operâ* nanciſci: porrò formicam lætam eſſe, & tutam, charam omnibus, *exemplar* denique *laboris*; Muſcam anxiam, *cum periculo eſſe cunctis infeſtam*, cunctis inviſam, *exemplar* denique *ſegnitiei*: formicam hyemis memorem alimenta reponere; muſcam *in diem vivere*, hyemę aut eſurituram, aut certè morituram.

3. Mor. *Qui pergit quæ vult dicere, ea quæ non vult audiet.*

4. Muſca ſi *bene dixiſſet, bene audiſſet.*

5. Aſſentior autem Formicæ.

6. *Videtur* enim *optabilior vita obſcura cum ſecuritate, quàm cum periculo ſplendida.*

31. *De Rana & Bove.*

1. RAna *cupida æquandi Bovem*, ſe diſtendebat.

2. Filius hortabatur matrem *cæpto deſiſtere, nihil enim eſſe ranam ad bovem.*

3. Illa ſecundùm intumuit.

4. Clamitat natus; Crepes licèt, Mater, *bovem nunquam vinces.*

5. Tertiùm autem cùm intumuiſſet, crepuit.

6. Mor. *Cuique ſua dos.*

7. Hic forma, ille viribus; hic *opibus*, ille *pollet amicis*; *unumquemque ſuo decet eſſe contentum.*

8. *Valet* ille *corpore*, tu *ingenio.*

9. Quocirca *quiſque ſemet conſulat*: nec *invideat ſuperiori*, quod *miſerum eſt*; nec, quod *ſtultitiæ eſt*, certare optet.

32. *De Equo & Leone.*

1. VEnit ad Equum comedendum Leo: carens autem præ ſenectâ viribus, *meditari cæpit artem*; *medicum ſe profiteturi*; *verborum ambage* equum moratur.

2. Hic *dolo dolum, artem opponit arti.*

3. Fingit ſe nuper *in loco ſpinoſo pupugiſſe pedem*, orat, ut inſpiciens *ſeniem* medicus *educat.*

4. Paret Leo.

5. At equus, *quantâ potuit vi, calcem leoni impingit*, & *ſe continuò conjicit in pedes.*

6. Leo vix tandem ad ſe rediens (*ictu* enim *propè exanimatus fuerat.*)

Pretium,

killed with the blow) *saith*, I am rightly served for my folly, and he hath worthily escaped; *for, he hath revenged knavery with knavery.*

7. *Mor.* Dissembling is worthy to be hated, *and* is to be caught by dissembling.

8. *An enemy is not to be feared*, that shews himself an enemy; *but he, that when he is an enemy*, pretends good-will, *is to be feared at the length, and* exceedingly deserves to be hated.

33. Of the Horse, and the Asse.

1. A *Horse being* finely trapped and sadled, ran along the way, neighing apace.

2. *And by chance a laden Asse stood in his way as he ran.*

3. *The Horse* fretting for anger, *and*

——— Fiercely chafing on the frothy bit.

4. *Thou slow and idle Asse, quoth he, why dost thou* hinder the Horses way?

5. Get out of my way, *I say*, or I will kick thee.

6. *The Asse, not daring to bray to the contrary*, giveth way, and saith nothing.

7. *Now the Horses* cods burst, as he was frisking *and* minding his career.

8. *Then being not good for a Race, or a Show*, he was deprived of his braveries, *and after that was sold to a* Carman.

9. *The Asse sees him afterwards coming with a* Car, *and speaks to him.*

10. Good Sir, what furniture is that?

11. *Where is your* gilded saddle, *and your* studded girths? *where is your* gay bridle?

12. *Thus* it might needs happen, friend, to you that was so proud?

13. Mor. *Many are* puft up in prosperity, *and neither remember themselves nor modesty; but because they* grow proud in prosperity, *they* fall into adversity.

14. *I would advise them that seem to be happy, to be wary; for*, if the wheel of fortune be but turned about, they will find it to be a most miserable kind of misfortune, to have been happy.

15. This mischief also adds to their unhappiness, *they shall be scorned of them whom they have scorned; and* they, whom they have laughed at, will jeer them.

34. Of the Birds, and the four-footed Beasts.

1. *THe Birds had a battel with the four-footed Beasts.*

2. *There was hope on both sides, fear on both sides, and danger on both sides.*

3. *Now the Bat having forsaken her fellows, went to the enemies.* The Birds *got the better, the Eagle being their Captain and Leader.*

4. *And they condemned the* runagado *Bat*, That she should never come again to the Birds, and that she should never flie in the day time.

5. This is the reason for the Bat, *that* she never flies but by night.

6. *Mor.* He that refuseth to be sharer with his fellows in adversity and danger, *shall have no share of prosperity or safety.*

35. O

Pretium, inquit, *ob ſtultitiam fero*; & *is jure effugit*: dolum enim dolo ultus eſt.

7. Mor. *Odio digna eſt ſimulatio, & ſimulatione capienda.*

8. Non eſt timendus hoſtis, qui *hoſtem præ ſe fert*; ſed qui, cùm hoſtis ſit *benevolentiam ſimulat*, is demum timendus eſt, & *odio digniſſimus.*

33. *De Equo, & Aſino.*

1. EQuus *phaleris ſellâque exornatus*, cum *ingenti hinnitu per viam currebat.*

2. Currenti autem onuſtus aſellus fortè obſtat.

3. Equus *irâ fremebundus* &

—— *Fræna feroce ſpumantia mandens,*

4. Quid, inquit, tardè & ignave, *obſiſtis equo?*

5. *Cede*, inquam, *aut proculcabo te pedibus.*

6. Aſellus, contrà rudere non auſus, *cedit tacitus.*

7. Equo autem *provolanti*, & curſum *intendenti crepat inguen.*

8. Tum curſui & oſtentui inutili, *ornamentis ſpoliatur*, deinde *Carrario* venditur.

9. Poſtea cum *Carro* venientem videt aſellus, & affatur.

10. *Heus bone vir! quid iſtuc ornati eſt?*

11. Ubi *aurata ſella*, *bullata cingula?* ubi *nitidum frænum?*

12. Sic, *amice*, *neceſſe fuit evenire ſuperbienti.*

13. *Mor.* Plerique *in ſecundis rebus elati* ſunt, nec ſui memores, nec modeſtiæ: ſed, quia *proſperitate inſolefcunt*, *adverſitatem incurrunt.*

14. Eos qui videntur felices, monuerim eſſe cautos; *etenim ſi rota fortunæ circumacta fuerit*, *ſentient miſerrimum genus infortunii eſſe*, *fuiſſe felices.*

15. *Accedit ad cumulum infelicitatis id quoque mali*; contemnentur ab iis quos ipſi contempſêre, & *illudent eis ii*, *quos ipſi riſêre.*

34. *De Avibus, & Quadrupedibus.*

1. AVibus pugna erat cum quadrupedibus.

2. Utrinque ſpes utrinque metu, utrinque erat periculum.

3. Veſpertilio autem, relictis ſociis, deficit ad hoſtes. *Vincunt aves*, duce & auſpice Aquila.

4. *Transfugam* verò Veſpertilionem damnant, uti *nè ad aves unquam illi ſit reditio*, *uti nè luci unquam ſit volatus.*

5. *Hæc cauſa Veſpertilioni eſt*, ut *non niſi noctu volet.*

6. Mor. *Qui cum ſocis adverſitatis & periculi particeps eſſe renuit*, proſperitatis & ſalutis expers erit.

35. Of the Woolf and the Fox.

1. THe VVoolf, *when he had prey enough,* lived in idleneſſe.

2. *The Fox comes to him, and enquires the reaſon of his idleneſſe.*

3. *The VVoolf* perceived, that treachery was intended towards him: *made as though ſickneſſe was the reaſon; he intreated the Fox to go and pray to the gods for him.*

4. *She being ſorry, that her* cunning did not take, *goes to a ſhepheard, and informs him, That the* Woolves kennel lay open, and that an enemy being ſecure might be taken at unawares.

5. *The ſhepheard ſets upon the VVoolf, and kills him.*

6. *The Fox enjoyes the kennel, and the prey.*

7. *But,* ſhe had but ſmall joy of her roguery: *for,* not very long after *the ſame ſhepheard took her too.*

8. *Mor.* Envy is an ugly thing, and ſometimes alſo deſtructive to the author.

9. Horace, *in the firſt book of his Epiſtles, ſaith.*

At others weal, an envious man doth fret.
Sicilian Kings, than envy, never yet
Inv[illegible]ated greater torments ——

36. Of the Hart.

1. A *Hart beholding himſelf in a clear fountain, he approves of the* lofty and branched horns *of his forehead; but he condemns the* ſlenderneſſe of his legs.

2. *By chance, whilſt he looked on them, and whilſt he paſſeth judgment on them, the Hunter comes upon him; the Hart runs away.*

Swifter than arrows, ſwifter than the wind
That drives the clouds.

3. The dogs purſue him as he runs.

4. *But when he had entred into a* thick wood, *his horns were entangled in the boughs.*

5. *Then at the laſt he commended his legs, and condemned his horns, which made, that he became a prey to the dogs.*

6. Mor. *We deſire things that are to be avoided, and we avoid things that are to be deſired.*

7. The things which do us hurt, pleaſe us: and the things which do us good diſpleaſe us.

8. *VVe deſire happineſſe, before we underſtand* where it is.

9. *VVe look after* abundance of wealth, *and* heighth of honours: *we ſuppoſe happineſſe to be placed in theſe things, in the which notwithſtanding is* a great deal of labour and ſorrow.

10. *That ſame Lyrick Poet of ours* expreſſeth it handſomely,

The talleſt Pines are over-blown,
The loftieſt Towers are overthrown,
The higheſt Hills are ſmitten down
With Thunder.

35. *De Lupo & Vulpe.*

1. LUpus cùm prædæ ſatis eſſet, *in otio degebat.*
2. Accedit Vulpecula, ſciſcitatur otii cauſam.
3. *Senſit Lupus inſidias fieri; ſimulat* morbum eſſe cauſam; orat vulpeculam deprecatum ire deos.

4. Illa dolens *dolum non ſuccedere,* adit paſtorem, monet *patêre latebras lupi: hoſtem* enim *ſecurum poſſe inopinatò opprimi.*

5. Adoritur paſtor lupum, mactat.
6. Illa pótitur antro, & prædâ.
7. *Adfuit illi breve ſceleris ſui gaudium;* nam, *non ita multò poſt,* idem paſtor & ipſam capit.
8. Mor. *Fœda res invidia eſt, & ipſi interdum authori quoque perniciosa.*

9. *Flaccus* Epiſtolarum lib. 1.
Invidus alterius rebus macreſcit opimis.
Invidiâ Siculi non invenêre tyranni
Majus tormentum ——————

36. *De Cervo.*

1. CErvus in perſpicuo fonte ſe conſpicatus, probat *procêra* frontis & *ramoſa cornua;* ſed *tibiarum exilitatem* damnat.
2. Fortè, dum contemplatur, dum judicat, intervenit venator: fugit cervus

Ocyor pilis, & agente nimbos,
Ocyor Euro.

3. *Inſectantur fugientem canes.*
4. Sed cùm intrâſſet *condenſam ſylvam,* implicita ſunt ramis cornua.

5. Tum demum tibias laudabat, & cornua damnabat, quæ fecêre ut præda eſſet canibus.
6. *Mor.* Fugienda petimus; petenda fugimus.

7. *Placent, quæ officiunt: quæ conferunt, diſplicent.*

8. Beatitudinem cupimus, priuſquam *ubi ſit,* intelligimus.
9. *Opum excellentiam, & bonorum celſitudinem* quærimus; in his beatitudinem ſitam opinamur, in quibus tamen *multum laboris eſt, & doloris.*

10. *Pulchrè id ſignificat* Lyricus ille noſter.
Sæpiùs ventis agitatur ingens
Pinus & celſæ graviore caſu
Decidunt turres, feriuntque ſummos
Fulmina montes.

37. Of the Viper, and the File.

1. A *Viper finding a File in a Smiths ſhop, begun to gnaw it.*
2. *The File ſmiled, ſaying, What thou fool, what doſt thou do?*
3. *Thou ſhalt weare out thy teeth, before thou canſt wear me, which am wont to bite off the hardneſs of the braſſe.*
4. *Mor.* Be ſure to ſee with whom thou haſt to do.
5. *If thou whetteſt thy teeth againſt one ſtronger than thy ſelf, thou ſhalt not hurt him but thy ſelf.*

38. Of the Woolves and the Lambs.

1. *THere was once a covenant betwixt the VVoolves and the Sheep, amongſt whom there is naturally diſcord,* hoſtages being given on both ſides.
2. *The VVoolves gave their whelps, and the Sheep their company of dogs.*
3. *VVhilſt the Sheep were quiet and feeding, the young VVoolves* ſet up an howling, *for the want of their dams.*
4. *Then the VVoolves ruſhing upon them, cryed out, That their faith and covenant was broken; and they pull in pieces the Sheep, that were deſtitute of the guard of the dogs.*
5. *Mor.* It is folly, if in a league thou deliver the things that keep the ſafe, to the enemy.
6. *For he that hath been an enemy, hath not yet perhaps ceaſed to be an enemy; and peradventure he may* take occaſion *to fall upon thee, being* deprived of thy late guard.

39. Of the Wood, and the Countryman.

1. AT what time *alſo the Trees ſpake, a Countryman came into a VVood; he intreats it, that he might have leave* to get a ſhaft for his ax.
2. The Wood conſented.
3. *The Countryman, when his ax was fitted, began* to cut down the Trees.
4. *Then, and indeed too late, it repented the VVood of its readineſſe* to do courteſie; *it was ſorry that it ſelf was* the cauſe of its own deſtruction.
5. *Mor.* Have a care to whom thou doſt a good turn.
6. *There have been many, that after they have received a courteſie, have abuſed it to the undoing of the beſtower of it.*

40. Of the Members, and the Belly.

1. *THe foot and the hand once accuſed the belly, becauſe their gains were conſumed by it, that would not work.*
2. *They bid, that it ſhould either take pains, or elſe that it ſhould not deſire to be maintained.*
3. *It beſeecheth them, once or twice.*
4. *Yet the hands deny it ſuſtenance.*
5. *The belly being empty for want of meat, when all the limbs began to be feeble, that at laſt the hands would be officious; but that was too late.*
6. *For the belly being weak for lack of eaſe,* refuſed the meat.

37. *De Viperâ, & Limâ.*

1. IN fabricâ offendens limam Vipera, cœpit rodere.
2. Subrisit lima, Quid, inquiens, inepte? quid agis?
3. Tu tibi antè *contriveris dentes*, quàm me atteras, quæ duritiem æris præmordere solco.
4. Mor. *Etiam atque etiam vide quicum tibi res sit.*
5. Si in fortiorem *dentes acuas*, non illi sed tibi nocueris.

38. *De Lupis, & Agnis.*

1. LUpis & agnis, quibus naturâ est discordia, fœdus aliquando fuit, *datis utrinque obsidibus.*
2. Lupi suos catulos, oves canum cohortem dedêre.
3. Quietis ovibus ac pascentibus, lupuli matrum desiderio *ululatus edunt.*
4. Tum lupi irruentes, fidem fœdusque solutum clamitant, ovesque *canum præsidio* destitutas laniant.
5. Mor. *Insciitia est, si in fœdere tua præsidia hosti tradas.*
6. Nam qui hostis fuit, hostis forsan nondum esse desiit; fortassis & *causam ceperit*, cur te *nudatum præsidio* adoriatur.

39. *De Sylvâ, & Rustico.*

1. QUo tempore etiam *arboribus suus sermo erat*, venit rusticus in sylvam, rogat ut *ad securim suam tollere* liceat *capulum.*
2. *Annuit sylva.*
3. Rusticus, aptatâ securi, cæpit *arbores succidere.*
4. Tum, & quidem serò, pœnituit sylvam suæ *facilitatis*: doluit seipsam *esse causam sui exitii.*
5. Mor. *De quo bene merearis, vide.*
6. Multi fuerunt, qui, accepto beneficio, in authoris abusi sunt perniciem.

42. *De Membris, & Ventre.*

1. PEs & manus ventrem olim incusârunt, quòd ab otioso eo lucra ipsorum *vorarentur.*
2. Jubent aut laboret, aut ali nè petat.
3. Supplicat ille, semel atque iterum.
4. Negant tamen manus alimentum.
5. Exhausto inediâ ventre, ubi cæpêre omnes artus deficere, tum manus voluit tandem officiosa esse; verùm id serò.
6. Nam venter desuetudine debilis, *cibum repulit.*

7. Ita

7. *So all the limbs, whilest they envyed the belly, dyed with the belly, when it dyed.*
8. Mor. *As it is in the society of the members, so is humane society.*
9. *A member stands in need of a member, and a friend stands in need of a friend.*
10. *Wherefore we must make use of mutual offices, and mutual labours: neither do riches nor titles of honour sufficiently defend a man.*
11. The only and main guard is, the friendship of many.

41. Of the Ape and the Fox.

1. AN *Ape intreateth a Fox, that he would bestow a piece of his tail on her, to cover her buttocks: for it was a burden to him, which would be of use and an honour to her.*
2. *The Fox answers, That he had nothing too much, and that he had rather have the ground swept with his tail, than the Apes buttocks to be covered with it.*
3 Mor. *There are some that stand in need, and there are some that have too much yet,* no rich men have that fashion, to comfort poor men with the superfluous means.

42. Of the Stag and the Oxen.

1. A *Stag running away from the hunter, betook himself into a* beast-house: *He intreateth the Oxen, that he might lie hid in the cratch.*
2. *The oxen said, He could not be safe; for the Master and the servant would be there presently.*
3. *He said, he was secure, if so be they would not betray him.*
4. *The servant comes in, and doth not see him hid in the hay; he goes his way out.*
5. *The Stag begins to be jocund, and to fear nothing now.*
6. *Then one of the oxen being grave, both for his age and advice, saith, It was an easie thing to deceive this fellow, that is* (as blind as) a Mole: *but how thou canst lie hid from our Master, who is* (as quick sighted, as) Argos,

This is the toil, this is the work.

7. *Presently after a while, comes in the Master, who, that he might correct the servants negligence, viewing every thing with his eyes, and* trying what was in the cratch with his hand, caught hold of the Stags horns *under the hay: He calls upon his servants, they run to him, they* enclose the Deer, *and take him.*
8. Mor. *In adversities and dangers, lurking places are* hard to be found, *whether it be, because Fortune vexeth poor men, as she begun: or, because they, being hindred with fear, betray themselves through indiscretion.*

43. Of the Lyon and the Fox.

1. THe Lion was sick, *the living creatures came to visit him: onely the Fox deferred his service*
2. *The Lion sends a messenger to him with a letter, which wished him to come, saying, That his only presence would be very acceptable to the Lyon, and that there would be no danger why the Fox should fear: for first,* the Lyon was one that loved the Fox very well, *and therefore* desired to speak with him.
3. *Besides, that he himself was sick, and* lay by it, *so as though he would do him hurt*

7. Ita cuncti artus, dum ventri invident, cum ventre pereunte pereunt.
8. *Mor. Perinde atque* in membrorum ſocietate eſt, ita ſe habet ſocietas humana.
9. Membrum eget membro; amicus eget amico.
10. Quare mutuis officiis, mutuis operibus utendum eſt; neque divitiæ, neque *dignitatum apices*, hominem ſatis tuentur.
11. *Unicum & ſummum præſidium, complurium amicitia eſt.*

41. *De Simia, & Vulpecula.*

1. SImia Vulpeculam orat, ut partem caudæ ſibi donet ad tegendas nates: illi enim eſſe oneri, quod ſibi foret uſui, & honori.

2. Reſpondet illa, nihil nimis eſſe: & ſe malle *bunum caudâ ſuâ verri*, quàm ſimiæ nates regi.

3. *Mor.* Sunt qui egent, ſunt quibus ſupereſt, *nulli tamen divitum id moris eſt*, ut *re ſuperfluâ beet egenos.*

42. *De Cervo, & Bobus.*

1. CErvus venatorem fugiens, conjecit ſe in *ſtabulum*: boves orat, ut in præſepi latitare liceat.
2. Boves tutum eſſe negant: mox enim & dominum & famulum affuturos.
3. Ille ſecurum ſe eſſe ait, modò nè ipſi prodant.
4. Intrat famulus, occultum fæno non videt: exit.
5. Gaſtire cervus, & nihil jam timere.
6. Tum unus è bobus, & ævo & conſilio gravis, Facilè, inquit, erat hunc (qui *talpa eſt*) fallere; ſed ut herum (qui *Argus eſt*) latoas,

Hic labor, hoc opus eſt.

7. *Mox deinde* introgreditur herus: qui, ut ſervi negligentiam corrigat, cuncta luſtrans oculis, & *præſepe manu tentans, cervi deprehendit* ſub fæno *cornua*: inclamat famulos, a currunt, *feram concludunt*, capiunt.
8. *Mor.* In adverſis rebus, periculis, latebræ *difficiles* ſunt *inventu*: aut quia miſeros, ut cœpit, fortuna exagitat; aut, quia ipſi, metu impediti, *conſilii* ſemet *imprudentiâ* produnt.

43. *De Leone, & Vulpecula.*

1. LEo ægrotabat, viſebant animalia; unâ officium differente Vulpeculâ.

2. Ad hanc *legatum mittit* leo *cum epiſtolâ*, quæ venire admoneat: gratiſſimam rem ægroto fore ejus unius præſentiam: nec quicquam periculi fore cur vulpecula metuat: *leonem* enim primùm quidem *amiciſſimum eſſe vulpeculæ*, ideóque *percupere ejus colloquium.*

3. Deinde ægrotum eſſe, & *decumbere*, ut, etiamſi (*id quod non erat*)

harm, (a thing that was not) *yet he could not.*

4. *The Fox writes back, That he deſired, that the Lion might recover, and that he would pray to god for that; but he would not come and ſee him, for he was affrighted with the foot ſteps.*

5. *Which foot-ſteps, for ſo much as they are all towards the Lion's den, and none from it wards,* that matter was a token, *that many living creatures went in, but none came out.* Horace ſaith,

6. What once the Fox o the ſick Lion ſaid,
I will relate: The meeting made me afraid,
Which all look to theſe wards, but none look back.

7. *Mor.* Beware thou do not truſt words; unleſs thou doeſt take heed, thou ſhalt often be beguiled.

8. Thou mayſt gueſs at men both by their words and deeds, and by the deeds the words are to be judged.

44. Of the Fox, and the Weeſel.

1. A *Fox being lean with long faſting, crept by chance through a narrow hole, into a* corn worket; *in which, when he had well feed, his* tegd belly *hindered him, as he ſtrove to go out again.*

2. *A Weeſel, a good way off, ſeeing her ſhriving, at the laſt telleth her, If ſhe had a mind to go forth, ſhe ſhould come lean again to the hole, which ſhe got in at, when ſhe was lean.*

3. Mor. *You may ſee many to be pleaſant and cheerful in a mean condition, being void of cares, and free from the troubles of the mind.*

4. *But if theſe men become rich, you ſhall ſee them* to go heavily, *and never* to ſhew a merry look, *being* full of care, and overwhelmed with troubles of the mind.

5. *Thus* Horace *ſings this tale, in the firſt book, and ſeventh Epiſtle.*

A Fox by chance crept through a little hole,
Into a basket, that did ſtore of grain:
And having fed, he ſtrove, with's belly full,
To get out thence again, but all in vain.
A Weeſel bids him, if he thence would paſs,
Go to the hole lean, as at firſt he was.

45. Of the Horſe, and the Stag.

1. A *Horſe made war with a Stag.*

2. *And being beaten at the laſt out of the paſtures, he beſought man's help.*

3. *He comes back with a Man, he goes down in to the plain field; and he that was overcome before, is now made conqueror.*

4. But for all this *when the enemy was overcome, and* brought to an under, *the Victor himſelf* could not chuſe but obey the Man.

5. *He carri th a rider on his back, and a bridle in his mouth.*

6. Mor. *Many ſtrive againſt poverty, which when it is overcome by fortune and induſtry, the conqueror's liberty is often loſt.*

7. *For being Lords and Maſters of poverty, they begin to ſerve riches: they are tormented with the ſcourges of covetouſneſs, they are held in with the bridle of ſparingneſs;* neither do they keep a mean in getting, *nor dare they* (a juſt puniſhment indeed

velit, nocere tamen non queat.

4. Reſcribit vulpecula, Optare ſe ut Leo convaleſcat, idq; oraturam ſuperos, cœterum minimè viſuram; terreri enim ſe veſtigiis.

5. Quæ quidem veſtigia cùm omnia ſint antro leonis adverſa, & nulla averſa, *eam rem indicium eſſe*, multum quidem animalium introiſſe, ſed exiſſe nullum. *Horatius.*

6. *Olim quod vulpes ægroto cauta leoni,*
Reſpondit, referam; Quia me veſtigia terrent,
Omnia te adverſum ſpectantia, nulla retrorſum.

7. Mor. *Cave fidem habeas verbis. Ni caveris, ſæpe tibi dabuntur verba.*

8. *Capienda eſt conjectura tum ex verbis, tum ex factis; & ex his illa ſunt judicanda.*

44. *De Vulpecula, & Muſtela.*

1. Vulpecula, longâ inedia tenuis, fortè per anguſtiorem rimam ad *cumeram frumenti* repſit: in quâ cùm probè paſta fuit, deinde rurſus tentantem egredi *diſtentus* impedit *venter.*

2. Muſtela luctantem procul contemplata, tandem monet, ſi exire cupiat, ad cavum macra redeat, quò macra intraverat.

3. *Mor.* Videas complures in mediocritate lætos eſſe, atque alacres, vacuos curis, *expertes animi moleſtiis.*

4. Si hi divites facti fuerint, videbis eos *mœſtos incedere*, nunquam *frontem porrigere, plenos curis, animi moleſtiis obrutos.*

5. Hanc fabellam ſic *Horatius* canit, lib. 1. Epiſt. 7.

Fortè per anguſtam tenuis Vulpecula rimam
Repſerat in cumeram frumenti: paſtaque rurſus
Ire foràs pleno tendebat corpore, fruſtra.
Cui Muſtela procul, Si vis, ait, effugere iſthinc,
Macra cavum repetas arctum, quem macra ſubiſti.

45. *De Equo, & Cervo.*

1. Equus gerebat bellum cum Cervo.

2. Pulſus tandem è paſcuis, implorabat opem humanam.

3. Redit cum homine, deſcendit in campum; victus antea jam fit victor.

4. *Sed tamen*, hoſte devicto & ſub *jugum miſſo*, *ipſe victor neceſſe eſt ſervire Homini.*

5. Equitem fert dorſo, frænum ore.

6. *Mor.* Dimicant multi contra paupertatem; quâ per fortunam & induſtriam victâ, ſæpe victoris interit libertas.

7. Domini quippe & *victores paupertatis*, ſervire incipiunt divitiis; anguntur avaritiæ flagris, parſimoniæ cohibentur frænis; nec *quærendi tenent*

indeed of covetousness) make use of the means which they have got.

8. Horace *speaks of this, in the first book of his Epistles, and the tenth Epistle.*

The Stag did beat the Horse out of the field,
Who found himself too weak, but, loath to yield,
He crav'd man's help, and underwent the rein:
But having quelld his foe by might and main,
The Rider from his back he could not get,
Nor bit out of his mouth, but bears them yet:
So he that poverty doth strive to flie,
Wants, that's than gold more pretious, Liberty,
The wretch his Master bears; a slave is he,
That cannot with a little content be.

46. Of two young Men.

1. *Two young men* make, as though they would buy meat *at a Cooks.*

2. *Whilst the Cook* was doing other things, *the one snatcheth a piece of flesh out of the basket, and gives it to his fellow, that he might hide it under his cloaths.*

3. *The Cook, as soon as he saw a piece of flesh to be gone out of the basket, began* to charge them *both* of theft.

4. *He that had taken it away, swore by* Jove, *that he had nothing: and he that had it, swore after, that he took nothing away.*

5. *To whom the Cook said, Truly* the thief *now is* unknown to me, *but he by whom you have sworn, saw, and knoweth him.*

6. Mor. *If we do any thing amiss, men do not presently know it; but God, who listeneth above the heavens, and beholdeth the bottomless depth, seeth all things.*

7. Which if men do but consider, they will sin more closly and warily.

47. Of the Dog, and the Butcher.

1. *When a Dog had stolen a piece of flesh from a butcher in the shambles,* he ran presently away with it as fast as he could.

2. *The butcher* being daunted with the loss of the thing, *at the first held his peace; afterwards,* when he came to himself, *he called to him thus a great way off,* O thou arrant thief, *run secure, thou mayst without any danger, for thou art sure now, because of thy swiftness; but hereafter thou shalt be* watched more narrowly.

3. Mor. *This fable signifieth,* that almost all men become then at last more wary, when they have sustained loss.

48. Of the Dog, and the Sheep.

1. A *Dog* commenced an action against a sheep, *bawling, that she* ought him a loaf which he lent her.

2. *The sheep* denieth the action.

3. *The Kite, the Woolf, and the Vulture are sent for; they affirm the thing.*

4. The sheep is cast; *the dog taketh her away hastily, and beateth her, being cast.*

5. Mor. *Both every one knows, and this little tale doth very well teach, that* very many are over-born by false witness-bearing.

modum, nec (*juſto quidem avaritiæ ſupplicio*) *partis rebus* audent uti.

8. De hâc re *Horatius*, lib. 1. Epiſtolarum, 10. Epiſt.

Cervus equum, pugnâ melior, communibus herbis
Pellebat, donec minor in certamine longo
Imploravit opes hominis, frænumque recepit.
Sed, poſtquam victor violens diſceſſit ab hoſte,
Non equitem dorſo, non frænum depulit ore.
Sic, qui pauperiem veritus, potiore metallis
Libertate caret, dominum vehet imprebus, atque
Serviet æternùm, quia parvo neſciat uti.

46. *De duobus Adoleſcentibus.*

1. ADoleſcentes duo opſonium apud coquum *ſeſe empturos ſimulant.*

2 Coquo *alias res agente*, carnem alter è caniſtro arripit: dat ſocio, ut ſub veſt occultet.

3. Coquus ſubreptam ſibi carnis partem ut vidit, *furti* utrumque capit *inſimulare.*

4. Qui abſtulerat, per *Jovem* nihil habere: is verò qui habuit, nil ſe abſtuliſſe identidem prejerat.

5. Ad quos, *Me quidem*, inquit coquus, *fur nunc latet*: ſed is inſpexit, is ſcit, per quem jurâſtis.

6. *Mor.* Si quid pecc vimus, id ſtatim non ſciunt homines: at Deus omnia videt, qui ſedet ſuper cœlos, & intuetur abyſſos.

7. *Quod ſi cogitent homines, ſuppreſſius, prudentiúſque peccabitur.*

47. *De Cane, & Lanio.*

1. CAnis in macello, cùm lanio carnem abſtuliſſet, *in pedes ſeſe continùò, quantum potuit, conjecit.*

2. Laniu , *jacturâ rei perculſus*, primùm tacuit: deinde *animum recipiens*, ſic procul acclamavit, *O furacisſime* curre tutus, impunè tibi licet, tutus enim es nunc ob celeritatem: poſthac autem *cautiùs obſervaberis.*

3. *Mor.* Hæc fabula ſignificat, *pleroſque omnes tum demum fieri cautiores, ubi damnum acceperint.*

48. *De Cane, & Ove.*

1. CAnis *ovem in jus vocat, panem ex mutuo debere* clamitans.

2. Illa *it inficias.*

3. Milvus, Lupus, Vultur accerſuntur; rem affirmant.

4. *Damnatur ovis*, damnatam canis rapit ac *deglubit.*

5. Mor. *Falſis teſtimoniis opprimi* quàm plurimos, tum *nemo neſcit*, tum hæc quàm optimè docet fabellula.

49. Of the Lamb, and the Woolf.

1. A *Woolf met a Lamb that kept company with a He goat: he ask'd him, Why, having left his Dam, he rather followed a* stinking He-goat; *and perswades him, that he would go back again to his Dam's* dugge, that strutted out with milk; *hoping that so it will come to passe, that he should pull him in pieces, being drawn aside.*

2. *But he said, O Woolf, my Dam commanded me to him; an especial care to look after me is committed to him; I must obey my parent rather than thee, who desirest to draw me aside by these words, and by and by to pull me in pieces, being drawn aside*

3. *Mor.* Do not trust all men, *for many, whilst they seem* to be willing to do others good, *consult for themselves in the mean time.*

50. Of a young-Man, and a Cat.

1. W*Hen a young man took delight in, and loved a Cat, he wearied* Venus *with intreaties, that she would turn the Cat into the shape of a woman.*

2. Venus *pittied and heard him, when he prayed: There is made a change of the shape; which liked the young man, being deeply in love, very well. Forsooth, she was* all pretty sappy, all pretty white, all pretty handsome.

3. And not very long after, *the goddesse, desiring much to try whether the Cat had changed her manners also with her body, lets in a little mouse, down through the* little court.

4. *There befell* a thing, that very much deserved laughter and sport.

5. *The little woman presently* makes after the little beast, *when she saw her.*

6. Venus *taking it ill, changed the woman's look into a cat.*

7. *Her hands to feet, her armes to thighs turn'd thus,*
A tail is added, and she's made a Puss

8. *Mor.* They change the air, not mind, that o'er-sea run.

9. *And,* it is too hard a thing to leave the things one is used to,

10. Horace *saith:*

Though Nature with a fork thou dost expell,
Yet will it still recoil.

51. Of the Husband-man, and his Sons.

1. A *Husband man had a great many young men to his sons, and they were at discord amongst themselves; whom the father striving to perswade to love one another when he had laid down* a bundle of sticks, *he bids every one severally break it, as it was* tied together with a short cord.

2. The weak youths *strive in vain.*

3. *The father looseth it, and gives to every one a little rod, which when every one according to their* little strength, *easily brake, he said, O little sons,* no body will be able to overcome you, if you hold thus together.

4. *But if ye will* wound one another, and make civil war, *ye will be at the last a prey to the enemies.*

5 Mor. *This Apologue teacheth,* that small means increase by concord, and great means waste to nothing by discord.

49. *De Agno, & Lupo.*

1. AGno comitanti caprum lupus ſit obviàm; rogitat cur, relictâ matre, *oblatum* potius ſequatur *hircum*; ſuadetque ut ad *diſtenta lacte* matris *ubera* redeat; ſperans ita fore, abductum ut laniet.

2. Ille verò, Matrem me, O lupe inquit, huic commiſit: huic ſumma cura ſervandi data ſt; pare tibi potiùs quàm tibi obſequendum, qui me ſeduce e iſtis dictis poſtulas, ſubductum mox diſcerpere.

3. Mor. *Noli omnibus fidem habere; multi* enim, dum aliis videntur *velle prodeſſe*, ſibi interdum conſulunt.

50. *De Adoleſcente, & Cato.*

1. CÙm adoleſcens quid m in deliciis amoribuſque uſurpâſſet catum, *Venerem* preciosus fatigavit, ut catum in fœminam tranſfiguraret.

2. Commiſ reſcit & audit orantem *Venus*: fit metamorphôſis, quæ adoleſcenti miſerè amanti perplacuit: nempe, *tota ſuci plenula, tota candidula, tota elegantula*,

3. *Nec verò ita multò poſt*, percupiens exp riri d a nunquid catus cum corpore mutâſſet & mores, per *impluvium* immittit muſculum.

4. Ibi *riſu prorſus atque ludo res digna* accidit.
5. Conſp & m illicò b ſtiolam *inſequitur muliercula*.
6. *Venus* indignans, fœminæ vultu in catum mutavit.
7. *Cum pedibuſque manus, cum parvis brachia mutat,*
Cruribus: & cauda eſt mutatis addita membris.
8. Mor. *Cœlum non animum mutant, qui trans mare currunt.*
9. *Nimiſque difficile eſt, aſſueta relinquere.*
10 Hor t:
Naturam expellas furca licèt, uſque recurret.

51. *De Agricolâ, & Filiis.*

1. COmplures habebat agricola adoleſcentulos, iique inter ſe diſcordes fuêre; quos pater laborans trahere ad mutuum amorem, appoſito *faſciculo*, jubet ſingulos brevi *circumdatum funiculo* eſſ ingere.

2. *Imbecilla* nequicquam conatur *ætatula*.

3. Solvit pater, & id itque ſingulis virgulam: quam cùm pro ſuis quiſque *viriculis* facilè frangeret: O, inquit filioli, *ſic concordes, vos vincere poterit nemo*.

4 Sed ſi *mutuis volueritis ſævire vulneribus*, atque *inteſtinum agitare bellum*, eritis tandem præda hoſtibus.

5. *Mor.* Docet hic Apologus, *Concordiâ parvæ res creſcere, diſcordiâ magnas dilabi.*

52. Of the Country-Man, and the Horſe.

1. A *Country-man brought along the way* a lere horſe, *and an aſſe*, ſoundly loaden with fardels.

2. *The little aſſe being weary, intreats the horſe, that he would help him with his loading*, if he would ſave his life.

3. *The horſe ſaith*, He would not do it.

4. *The little aſſe at the length*, being tired with the weight of his pack, *lieth down and dieth.*

5. *His Maſter* layeth all the load, *and the skin of the dead aſſe too*, upon the horſes back.

6. *With which, when he was preſſed down, he ſaith, O me poor wretch, I am now thus tormented* according to mine own deſert, *who would not ere while help* the aſſe, *that was* over loden.

7. Mor. *We are admoniſhed by this tale*, to help our friends that are oppreſſed.

8. Our country (*ſaith* Plato) challengeth a part of our birth to it ſelf, and our friends a part.

53. Of the Collier, and the Fuller.

1. A *Collier invited a Fuller* to dwell *with him* in one houſe.

2. *The Fuller ſaith, My friend*, that is neither pleaſure nor profit to me: *for, I greatly fear, leſt what I waſh clean, thou mayeſt* make as black as a coal is.

3. Mor. *We are admoniſhed by this tale, to walk with* blameleſs perſons; *we are admoniſhed*, to avoid the company of wicked men, as a plague.

4. Company (*ſaith* Campanus) draws men; and acquaintance alſo, ſcrewe th into mens behaviour; and every one becometh juſt ſuch, as they with whom he converſeth.

54. Of the Fowler, and the Ring-dove.

1. A *Fowler* went a birding; *he ſeeth a Ring dove a great way off*, making her neſt in a very high tree; *he makes haſte: Laſtly*, he laies wait to hit her; *he* treads upon a ſnake with his heel.

2. *He ſtung him.*

3. *He being affrighted with the ſuddain harm, ſaith, Woe is me, poor man!* whilſt I lie in wait to deceive another, I my ſelf am utterly undone.

4. Mor. *This little tale ſignifieth, that* they are ſometimes beguiled by their own crafts, who attempt alteration in a State.

55. Of a Trumpeter.

1. A *Trumpeter was taken by the enemies, and led away.*

2. *He trembled, and beſought them to ſpare a harmleſs perſon: He ſaid, that he, for as much as he never bare any arms, except a Trumpet, could not indeed kill a man*, much leſſe *would he.*

3. *They on the contrary ſpake roughly* againſt him, *both with a cruel muttering and blowes.*

4. *Thou*

52. *De Ruſtico & Equo.*

1. RUſticus *equum vacuum, aſinumque ſarcinulis egregiè onuſtum* producit ad viam.

2. Defeſſus aſellus equum, ſibi onera ut adjuvet, orat, *ſi ſalvum velit.*

3. Negat *facturum* equus.

4. Aſellus tandem *ſarcina pondere gravatus* procumbit, moritur.

5. Herus omne *onus*, mortui quoque aſelli corium, *in equi dorſum reclinat.*

6. Quibus cùm ille deprimeretur, Me miſerum! inquit, *merito meo* ſic nunc excrucior, qui dudum *laboranti aſino* opitulari nolui.

7. *Mor.* Monemur hac fabula, ut *oppreſſi ſubveniamus amicis.*

8. *Ortûs noſtri* (inquit *Plato*) *partem ſibi patria vendicat, partem amici.*

53. *De Carbonario, & Fullone.*

1. FUllonem invitabat carbonarius, ut ſecum, *in unis ædibus habitaret.*

2. Fullo, *Non eſt*, inquit, mi homo, *iſtud mihi vel cordi, vel utile*: vereor enim me cognopere, nè quæ ego elua m, tu *redas tam atra quàm carbo eſt.*

3. *Mor.* Monemur hoc Apologo, cum *inculpatis* ambulare; monemur *ſceleratorum hominum conſortium, velut peſtem quandam, devitare.*

4. *Trahunt* (inquit *Campanus*) *hominem ſodalitia*; *commercia* etiam in *mores* penetrant; *& perinde quiſque evadit, ut ii quibuſcum verſatur.*

54. *De Aucupe, & Palumbo.*

1. *Venatum* aucupes videt nidulantem procul *in altiſſima arbore* palumbum; adproperat: denique *inſidias moliitur*; premit calcibus anguem.

2. Hic mordere.

3. Ille, improviſo examinatus malo, Me miſerum! inquit, *dum alteri inſidior, ipſe diſpereo.*

4. *Mor.* Significat hæc fabella, *nonnunquam eos ſuis artibus circumveniri, qui res novas moliuntur.*

55. *De Buccinatore.*

1. BUccinator quidam ab hoſtibus capitur, abducitur.

2. Trepidare ille, ſupplicare ut parcant innoxio; ſe, quando nihil *armorum* nunquam præter unam buccinam *geſtaverit*, hominem nè potuiſſe quidem occidere, *nedum* voluiſſe.

3. Ibi contrà mu mure tum ſævo, tum verbe ribus intonant.

4. Nihil

4. *Thou rogue*, thou hadſt as good ſay nothing; *thou doeſt hurt moſt of all, and* thou ſhalt *now* be hanged here; *becauſe whereas thou (as thou confeſſeſt)* art unskilled in military affairs, thou ſtirreſt up, and ſetteſt on other men courage.

5. Mor. *Some offend moſt grievouſly, who adviſe Princes, that are* otherwiſe prone enough to miſchief, *to do unjuſtly, and* do buz into their ears ſome ſuch words as theſe.

6. What do you make any queſtion? *Have you forgot that you are a Prince?* May not you do what you liſt? *You are greater than the Laws, the name of a* Law-breaker *can ſcarce light upon you, who do bear ſway even over the Laws themſelves.*

7. Your ſubjects have nothing which is not yours. *You are able both to ſave and to deſtroy. It is lawful for you,* to make him wealthier or more honourable, whom you think good. *It is lawful for you to take away his wealth and honour when you pleaſe.*

8. *Some things condemn or commend other men; every thing will be very commendable for you.*

56. Of the Woolf and the Dog.

1. A *Woolf meets a Dog*, as it chanced, *in the wood*, before it was light; *he aſketh him how he doth*, he is glad to meet him; *and at the laſt aſketh him, how he came to be ſo ſlick.*

2. *To whom he ſaid, my Maſters care hath done this; for, my Maſter cheriſheth me, when I fawn upon him, I am fed from my Maſters moſt fine table, I never uſe to* ſleep in the open air; *and* beſides, it cannot be ſaid, how all the family make much of me.

3. *Truly, ſaith the Woolf, thou art very happy, Dog,* that haſt light upon ſuch a kind and gentle Maſter, *with whom, O, I could wiſh too, that I might dwell; then* no living creature in the world *ſhould be more happy than I.*

4. *The Dog, ſeeing the Woolf to be very deſirous of a new condition,* promiſeth that he would bring it about, that he ſhould find ſome reſpect from his Maſter, ſo he would but abate ſomething of his old fierceneſs, *and undergo ſervice.*

5. He is reſolved; *it pleaſed the Woolf to walk along to along to the* farm-houſe: they have a great deal of very pleaſant diſcourſe upon the way.

6. *And afterward, when it grew light, the Woolf eſpying* the Dogs neck worn bare, *ſaid, O Dog*, what ails that neck of thine, with the hair all off?

7. *I uſed, ſaid he, being* ſomewhat fierce, to bark at, *and ſometimes* to bite ſtrangers as well as friend; *and* my Maſter, not enduring that, did often beat me, *forbidding me withall to ſet upon any, but a Thief or a Woolf.*

8. *I am* overmaſtered *and made more mild*, by being *thus* beaten, *and I have kept this mark of my* unbridled churliſhneſs.

9 *The Woolf, when he heard that, ſaith*, I will not buy *thy Maſters* friendſhip at ſuch a rate.

10. *Therefore, farewel, Dog, with that ſlavery of thine*; my own liberty is better for me.

11. *Mor.* It is more deſirable to be maſter in a mean cottage, and to eat brown bread, than to enjoy dainty cheer in a ſtately palace, and to be liable to danger, and live in fear.

12. For liberty is baniſhed out of a great houſe, where wrong muſt be taken and paſſed over in ſilence.

4. *Nihil agis*, ſcelus, maximè noces, atque nunc hîc *trucidabere*; quòd, cùm ipſe (ut fateris) ſis *rei militaris imperitus*, cornu iſto tuo *aliorum excitas evibráſque animos*.

5. *Mor.* Graviſſimè peccant nonnulli, qui *ad malà alioqui ſatis promptos* incipibus, ut iniquè agant, conſulunt, atque *hujuſmodi quædam ad illorum aures occinunt*.

6. *Quid etiam dubitas?* An te principem eſſe oblitus es? An *non tibi quod lubeat, licet*? Tu l gibus ma or: in te *legirupæ* nomen cadere haud poteſt, qui ipſi s eti m dominari legibus.

7. *Tui nihil peſſident quod tuum non ſit*. Tu potes & ſervare & perdere. Tibi fas eſt *opibus dignitatéque augere, quem vſum ſit*. Fas eſt, ubi libue it, adimere.

8. *Mor.* Alios alia vel damnant, vel commendant: Tibi nihil non honeſtiſſimum futurum.

56. De Lupo & Cane.

1. LUpus cani *ante lucem* in ſylvâ *fortè fortuna* ſit obviam; ſalutat, *adventum gratulatur*: denique rogat, quo pacto tam ſit *nitidus*.

2. Cui ille, Herilis cura hoc efficit: herus me blandientem ſibi demulcet de menſa paſcor h rili nitidiſſimâ, nunquam *ſub dio dormito, tum univerſæ familiæ dici non poteſt quàm ſim gratus*.

3. Næ tu inquit lupus, multò es feliciſſimus, ô cani! *cui tam benignus & comis contigit herus*, quocum O utinam commo ari & mihi l ceat; *nullum* me *animantium* eſſ t *uſpiam* fortunatius.

4. Canis, *novi ſtatus cupidiſſimum* vid ns lupum, *efficacem* ſe pollicetur, ut *hæreat in parte aliquâ apud herum, modo de priſtinâ ferociâ aliquid remittere*, & ſe vitutem ſervire, *velit*.

5. *Stat ſententia*: Lupo libitum eſt deambul re *ad villam*: *ſermones edunt in itinere prorſus jucundiſſimos*.

6. Poſtea ve ò cum illuxit, *contritum canis collum*, videns lupus, *Quid ſibi vult*, inquit, O canis, *tuis iſthæc prorſus depilata cervix*?

7. Sol b m, inquit ille, *feroculus, notis pariter & ignotis allatrare, obmordereque* nonnu quam. *Id agrè ferens herus crebris me tundebat verberibus* prohibens etiam rè qu m p ter furem lupumque dor rer.

8. Ego ſic *vapulando v ctus ſum*, & mitior factus, hocque *genialis ſævitiæ* ſervavi ſi num.

9. Lupus, hoc audito, Ego, inquit, heri tui *amicitiam tanti non emo*.

10. Vale igitur, O canis, cum tuâ iſthâc ſervitute; *mihi mea potior eſt libertas*.

11. Mor. *Optabilius eſt humili caſa dominum eſſe, & panem atrum verare, quàm in ampliſſimâ regiâ opiparis menſis frui, & obnoxium tripudiare*.

12. Nam, *libertas ſublimi exulat aulâ, ubi accipienda venit, & muſſitanda injuria eſt*.

57. De

57. Of the Husband-man, and the Dogs.

1. A *Husband-man, after he had wintered* a good many dayes *in the Country began at the laſt* to want neceſſaries; *he* killed his ſheep, and after a whi'e *his ſhe-goats*; *and laſt of all*, he kills his oxen *too*, that he might have ſomething wherewithall to maintain his body, that was almoſt famiſhed.

2. When the Dogs ſaw that, *they reſolved* to ſave themſelves by running away; *for they ſhould live no longer, ſeeing their Maſter did not* ſo much as ſpare the oxen, whoſe labour he made uſe of in doing his country-work.

3. *Mor.* Have a care into what houſe you put your ſelf for wages.

4. Some Maſters are very unkind.

5. *For many now adayes* are grown ſo mad, that they are ready to kill even their ſervants, *for any misfortune, harm, or dammage.*

58. Of the Fox, and the Lion.

1. A *Fox*, which was not uſed to the Lions fierceneſſe, *having by chance ſeen that living creature* once or twice, *did tremble, and run away.*

2. As ſoon as ever the Lion came and met him the third time, the Fox was ſo far from fearing any thing, *that* he went boldly to him, *and ſaluted him.*

3. *Mor.* Uſe makes us all more bold, even towards them whom we durſt ſcarce look at before.

59. Of the Fox, and the Eagle.

1. A Fox's Cub *ran abroad*; *being caught by an Eagle*, it calls to its dam to help it.

2. *She runs, and intreats the Eagle, that he would let go her Cub, being taken priſoner.*

3. *The Eagle*, having got a prey, flieth to her young ones.

4. *The Fox purſueth her* with a fire ſtick which ſhe ſnatch'd up, *as though ſhe would* burn down her ſtrong holds.

5. *As ſoon as ever ſhe had* climbed up the tree, *ſhe ſaith, And now do thou defend thy ſelf and young ones if thou canſt.*

6. *The Eagle trembling whilſt ſhe* feared her houſe burning, *ſaid, Spare me and my young ones, and* I will reſtore what ever I have of thine.

7. Mor. *By the Eagle underſtand* men of a powerfull and daring ſpirit: *by the Fox underſtand* poor folks, *whom* rich folks endeavour all alike, to cavill with, *and revile.*

8. *But*, ſeeing the Piſmires alſo have their ſplene, *thoſe weak people ſometimes* do handſomely revenge a wrong which they have received.

60. Of the Husband-man, and the Stork.

1. W*Hen the cranes and geeſe* ate up the ſown corn, *the Country-man* ſet a ſnare *for them: the cranes were taken, and the geeſe were taken, and a ſtork alſo was taken.*

2. She

57. *De Agricolo, & Canibus.*

1. AGricola cum ruri *pluſculos* hyemâſſet *dies*, capit tandem *neceſſariarum rerum* penuriâ *laborare: interfecit oves, mox & capellas*, poſtremò *boves* quoque *mactat, ut habeat quo inedia penè exhauſtum corpuſculum ſuſtentet.*

2. *Id videntes canes, ſalutem fugâ quærere* conſtituunt; ſeſe enim non victuros diutius, quando nè *bobus quidem, quorum in opere ruſtico faciendo utebatur operâ*, pepercit herus

3. Mor. *Et quam domum mercedis gratiâ te tradas, vide.*

4. *Nonnulli inhumaniſſimi ſunt heri.*

5. Multi enim hodiè *eò dementiæ prolabuntur*, ut vel *ſervos* infortunio, malo, & damno *libenter mactent.*

58. *De Vulpe, & Leone.*

1. VUlpecula, *quæ leonis immanitatem inſuetam habebat, ſemel atque iterum* id fortè animal contemplata, trepidare & fugitare.

2. *Cùm jam tertiò obtuliſſet ſeſe obviam ei, tantùm abfuit, ut metuerit quicquam vulpes*, ut *confidenter illum adierit*, ſalutaveritque.

3. Mor. *Omnes nos conſuetudo audaciores facit, vel apud eos quos antea aſpicere vix auſi fuimus.*

59. *De Vulpe, & Aquila.*

1. V*Ulpeculæ proles* foràs excurrebat, ab Aquilâ comprehenſa, *matris fidem implorat.*

2. Accurrit illa; ut captivam prolem dimittat, Aquilam rogat.

3. Aquila, *nacta prædam, ad pullos ſubvolat.*

4. Vulpes, *correptâ face*, quaſi illius *munitiones incendio abſumptura* eſſet, inſequitur.

5. Cùm jam *arborem aſcendiſſet*, Et ipſa nunc te, inquit, tuoſque ſi potes, tuêre.

6. Trepidans aquila *incendium* dum *metuit*, Parce, inquit, mihi parviſque liberis; *tuum quicquid habeo, reddidero.*

7. *Mor.* Per aquilam, *potentis atque audacis animi homines intellige*; per vulpem, *pauperculos, quos calumniis premere, contumeliisque afficere divitibus æquè ſtudium eſt.*

8. Verùm, *quando eſt ſua & formicis ira*, impotentes il *acceptam interdum probè ulciſcuntur injuriam.*

60. *De Agricola, & Ciconia.*

1. GRuibus anſeribuſque *fata depaſcentibus, laqueum prætendit* ruſticus; capiuntur grues, capiuntur anſeres, capitur & ciconia.

2. *Supplicat*

2. She begg'd hard for her ſelf, *crying out, that ſhe was* one that did no hu *and was neither crane nor gooſe, but the beſt of all birds, becauſe ſhe uſed alwaies* do all that ever ſhe could for her father, *and to maintain him when he was* v aged.

3. None of theſe things, *quoth he*, are unknown to me; *but*, forasmuch we have taken thee with them that did hurt, thou ſhalt die likewiſe w them.

4 *Mor.* He that committeth a naughty fact, and he that keepeth compa with them that are naught, are puniſhed both alike.

61. Of the Cock and the Cat.

1 A *Cat came to eat up a cock*; and having not reaſon enough *to do* b *but*, *he begins to accuſe the Cock*, *ſaying*, *That he was* a bird that troubl others with his noiſe, *becauſe he* wak'd men when they were aſleep, *in night*, with ſuch a ſhrill voice.

2. *He ſaid*, *He was innocent*, *ſeeing he thus* called up men to their work.

3. *The Cat in the mean time ſpake earneſtly againſt him*; *Thou villain*, thou ha as good do nothing; thou lieſt with thy mother, *and doſt not refrain from* ſiſter.

4. When the Cock endeavoured to clear himſelf of that too, *the Cat* go on ſtill in a rage, *ſaith*, *Neither* ſhall this avail any thing, I will pull thee al pieces to day.

5. *Mor.* William Garden *ſaith*, *It is an old ſaying*, One may quickly fin ſtick to beat a dog withall.

6. *A naughty man*, *if he liſt*, *will* undo you whether by right or by wro

62. Of the Shepheard, and the Husband-men.

1. A *Boy kept ſheep in an* open meadow; *and when he cryed out in jeſt* ma times, *that the Wooll was there*, he ra ſed the husbandmen on all ſide

2 *Whilſt they*, having been too often made fools on, *do not come to help* when *he craved their aid in good earneſt*, the ſheep became a prey to the Wo

3. *Mor.* If any one be uſed to lie, he will ſcarcely be believed if at any t he ſhall begin to tell the truth.

4. *That jeſt in* Horace, *in the ſeventeenth Epiſtle of his firſt book*, *concer* Planus *the jeſter*, *is very like to the foregoing Apologue.*

He that was once betoo'd, will not aſſay,
To help lame *Planus* up in the croſſe-way.
Though many a tear he ſhed, and do proteſt
By his god *Apis*, I am not in jeſt:
Believe me, ſtony-hearts, and you help lend
To one that's lame Get home to help thee, friend,
That knows thee not, thy neighbours all do cry:
We know thy cheats, and for us thou maiſt lie.

63. Of the Eagle and the Crow.

1. AN *Eagle flying down from* a very high rock, *upon* the back of a Lamb

2. *The Crow ſeeing that*, thinks it fine ſport, like an ape, to imitate

2. *Supplicat illa, innocentem* ſeſe clamitans; & nec gruem nec anſerem eſſe, ſed avium omnium optimam, quippe quæ *parenti ſedulò ſemper inſerviſſet*, eundemque *ſenio confectum* alere conſueverit.

3. *Horum*, inquit, *nil me fugit*; verum, *cum nocentibus poſtquam te cepimus, cum eis quoque morieris.*

4. Mor. *Qui flagitium committit, & is qui impuris ſe adjungit ſocium, pariter pœnâ plectuntur.*

61. *De Gallo & Cato.*

1. VEnit ad Gallum comedendum Catus; *non ſatis autem habens ad* nocendum *cauſæ*, gallum criminari occipit, *obſtreperam eſſe avem dictitans*, utpote quæ *voce tam acuta* noctu *dormientes homines expergefaciat.*

2. Ille ſe innocentem ait, cùm ſic *excitet ad opera mortales.*

3. Catus interea intonat, *Nihil agis, ſceleſte; cum matre rem habes*, nec à ſorore abſtines.

4. *Id gallus quoque cùm expurgare niteretur*; Nec *hoc*, inquit, *perſeverantiæ ſeviens* Catus, *quicquam faciet*; tu mihi hodie diſcerpêris.

5. *Mor.* Vetus dictum eſſe ait *Guil. Gaudanus, Ut canem cædas, facilè invenitur baculum.*

6. Malus, ſi libitum fuerit, *quo jure quaque injuriâ, te præcipitem dabit.*

62. *De Opilione & Agricolis.*

1. Uer *editiore pratulo* oves paſcebat, atque per jocum *terque quaterque* lupum adeſſe clamitans, *agricolas undique exciebat.*

2. *Illi ſæpiùs illuſi* ſeriò auxilium imploranti dum non ſubveniunt, *fiunt oves prædæ lupo.*

3. Mor. *Si mentiri conſueverit quiſpiam, huic, ſi quando verum narrare occaperit, haud facilè habebitur fides.*

4. Superiori Apologo finitimus eſt ille, apud Horat. lib. 1. Epiſt. 17. de *Piano* ſcurrâ jocus.

5. Nec, *ſemel irriſus, triviis attollere curat*
Fracto crure planum, licet illi plurima manet
Lacryma; *per ſanctum juratus dicat Oſirim*,
Credite, non ludo; *crudeles, tollite claudum.*
Quære peregrinum, vicinia rauca reclamat.

63. *De Aquila & Corvo.*

1. RUpe *editiſſimâ* in *agni tergum* devolat Aquila.

2. Videns id Corvus, *imitari, velut ſimia, geſtit* Aquilam: in *arietis vellus*

Eagle; he lets himſelf down upon a ram's fleece: being let down, he is made faſt by the feet; being faſtened by the feet, he is caught; being caught, he is thrown to the boyes.

3. Mor. *Let every one eſteem himſelf, not by others, but his own worth.*

4 Take meaſure of thy ſelf by thy own foot, ſaith *Horace.*

5. *Deſire that, and attempt that, which thou art able to perform.*

64. Of the envious Dog, and the Ox.

1. A *Dog lay* in a rack full of hay.

2. *An Ox came to eat.*

3. The Dog rouſing himſelf up, *hindred him.*

4 *The Ox ſaith, A miſchief on thee, with that envy of thine,* who neither doſt eat the hay thy ſelf, nor ſuffereſt me to eat.

5. *Mor.* A great many are of that diſpoſition, *that they envy to another, that which they cannot attain to* for want of underſtanding.

65. Of the Jack-dow, and the Sheep.

1. A *Jack daw chattered upon a Sheep's back.*

2. *The ſheep ſaid, If thou ſhouldſt ſo chatter to a dog,* thou ſhouldeſt have ſome miſchief done to thee.

3. *But the Jack daw ſaid, I know over whom I inſult; I am* troubleſome to them that are quietly diſpoſed, and friendly to them that are fierce.

4. Mor. *Bad men are alwayes ready to conteſt with a weak and honeſt man.*

5. Every one that is moſt innocent, is daſhed againſt the ground; *but a body* crieth out againſt *a miſchievous and* haſtie man, *in* his own hearing.

66. Of the Peacock, and the Nightingale.

1. THe *Peacock complaineth to* Juno, *the ſiſter and wife of great* Jupiter, *that the Nightingale* ſang ſweetly, *but that ſhe* was laughed at by every body, *for* her hoarſe ſqueaking.

2. *To whom* Juno *made anſwer,* Every one hath his gift from god; *the Nightingale for exceedeth in ſinging, and thou in feathers:* It becometh every one to be content with his own lot.

3. Mor. *Let us thankfully accept what God hath given us, and not ſeek greater matters.*

4. *God doth nothing raſhly.*

67. Of the old Weeſel, and the Mice.

1. A *Weeſel, wanting ſtrength, by reaſon of his old age, was not now able to follow after the Mice, ſo as he was uſed to do; he begins* to deviſe a cunning trick, *he hides himſelf in* an heap of meal, *thus hoping, that he might hunt without any labour.*

2. *The mice run to him, and whilſt they have a mind to eat the meal, they are* all every one *devoured by the Weeſel.*

3. Mor. *Where one is deſtitute of ſtrength, he had need of wit.*

4 Lyſander, *the Lacedemonian, was ever and anon wont to ſay, that* The Fox's

vellus ſe demittit, demiſſus impeditur, impeditus comprehenditur, comprehenſus projicitur pueris.

3. *Mor.* Non aliorum, ſed ſuâ ſe quiſque virtute æſtimet.
4. *Tuo te pede metire*, inquit *Horatius.*
5. Id velis, id tentes, quod poſſis.

64. *De Cane invido, & Bove.*

1. *In Præſepio fœni pleno* decumbebat canis.
2. Venit bos ut comederet.
3. *Ille ſeſe ſurrigens* prohibere.
4. Bos, Dii te cum iſthac invidiâ perdant, inquit, qui *nec fœno veſceris, nec me veſci ſinis.*
5. Mor. *Eo ſunt ingenio plerique*, ut alii invideant quod ipſi *mentis inopiâ* aſſequi nequeant.

65. *De Corniculâ, & Ove.*

1. Crepitat in oviculæ dorſo cornicula.
2. Ovis, Cani, inquit, ſi ſic obſtreperes, *ferres infortunium.*

3. At cornicula, Scio, inquit, quibus inſultem; *placidis moleſtâ, ſevis amica.*
4. *Mor.* Impotenti & ſiticero perpetuò eſt cum malis parata certatio.
5. *Illiditur ſolo innocentiſſimus quiſque*; nocentis verò, ac *præferociis hominis auribus obſtrepit nemo.*

66. *De Pavone, & Luſcinia.*

1. Pavo apud ſummi *Jovis* ſororem & conjugem *Junonem*, queritur, luſciniam *ſuavè cantillare*: ſe ob *raucam ravim ab omnibus irrideri.*

2. Cui *Juno*, *Dos ſua à diis cuique*: luſcinia cantu, tu plumis longè ſuperas: *unumquemque ſuâ ſorte decet eſſe contentum.*

3. *Mor.* Quæ dii largiuntur, grato ſumamus animo, neque majora quæramus.
4. Superi temerè agunt nihil.

67. *De Muſtelâ ſeniculâ, & Muribus.*

1. Muſtela, præ ſenio viribus carens, mures jam, ità ut ſolet, inſequi non valebat; *meditari cæpit dolum*; in *farinulæ colliculum* ſe illatebrat; ſic ſperans fore, ut citra laborem venetur.

2. Accurrunt mures, & farinam eſitare dum cupiunt, *ad unum omnes* à muſtelâ vorantur.
3. *Mor.* Ubi viribus quiſpiam deſtitutus fuerit, ingenio opus eſt.
4. *Lyſander* Lacedæmonius ſubindè dicere ſolebat; *Quò non pervenires*

fur was to be eked to that, where the Lion's skin would not reach.

5. *Which you may expreſſe more clearly thus,* Where down-right dealing cannot prevail, ſleight muſt be uſed.

68. Of the Country-man, and the Apple-tree.

1. A *Country man every year got very well reliſhed apples off an apple-tree, which he had in a cloſe hard by: he preſented the choiceſt to his Maſter, that was a Citizen: who, being taken with the incredible ſweetneſſe of the apples, removed the apple tree at the laſt to his own home.*

2. *The tree being very old, withered all on a ſuddain;* and there the apples, as well as the apple-tree, *were loſt.*

3. *Which when it was told to the Maſter of the houſe, he ſaid, Alas,* it is an hard matter to remove an old tree; *it had been enough, and too much. (if I had known how* to bridle mine appetite) to pluck the fruit from the boughs.

4. Mantuan *hath thus expreſſed this little tale in verſe.*

A Country-man ſome tweetings pull'd,
And to his Lord them gave;
Who, much delighted with the fruit,
The tree near home would have.
But it being old, ſoon withered,
And with its apples died:
Alas, 'tis no removing trees
Thus old, the good-man cried.

5. *Mor.* Such men are fools, that are too wiſe,
And things not fit require:
But he is wiſe, that weeteth how,
To curb his own deſire.

69. Of the Lion, and the Frog.

1. A *Lion thought he heard a noiſe,* he ſtarted at it; *he ſtood ſtill, not without trembling,* expecting ſome great matter.

2. *At the laſt, a little frog came out of the water.*

3. *The Lion having laid aſide his fear, made haſte,* and trode the little beaſt under his feet.

4. Mor. *This little tale forbiddeth vain fears, as doth that tale concerning* the labour *of the Mountains, tranſlated by* William Gaudane.

70. Of the Piſmire.

1. A *Piſmire being thirſty,* comes to a ſpring to drink; *ſhe falls by chance into the ſpring-well, a Pigeon helps her* a good way off, *by throwing a bough out of the tree; the piſmire getting upon the bough is ſaved.*

2. *A Fowler comes, that he might catch the pigeon,* the piſmire doth not ſuffer him, ſhe bites the Fowler by the foot, *and the pigeon flies away.*

3. Mor. *This fable teacheth us very well, that* we muſt requite courteſies done to us.

leonina pellis, vulpinam aſſuendam eſſe.

5. Quod ſic lucidiùs dixeris, *Ubi virtus non ſatis poteſt, adhibenda eſt aſtutia.*

68. *De Ruſtico, & Malo.*

1. RUſticus quidam ex malo, quam *in proximo* habebat *agello, ſapidiſſima* quotannis legebat *poma*: hero lecta donabat urbano; qui, illectus incredibili pomorum dulcedine, malum tandem ad ſe tranſtulit.

2. Ea veterrima repentè exaruit, atque ibi *poma pariter & malus* periêre.

3. Quod cùm patrifamilias nuntiaretur; Heu! *difficile eſt*, inquit, *annoſam tranſplantare arborem*; ſatis ſuperque fuerat (ſi *frænos meæ* noviſſem *imponere cupiditati*) *fructus ramo decerpere.*

4. Hanc fabellam ſic *Mantuanus* cecinit.

Ruſticus ex malo dulciſſima poma legebat,
Unde dare urbano dona ſolebat hero.
Aſt herus, illectus frugum dulcedine, malum
Tranſtulit in laribus proxima rura ſuis.
At quia malus erat ſenior, tranſlata repentè
Aruit, & proles cum genitrice perit.
Heu! male tranſfertur, ſenio cùm induruit arbor,
Inquit herus: fuerat carpere poma ſatis.

5. Mor. *Qui nimiùm ſapiunt, atque inconceſſa ſequuntur,*
Deſipiunt: cohibet qui ſua vota, ſapit.

69. *De Leone, & Rana.*

1. AUdire vocem viſus Leo, *proſiliit*; ſubſtitit non ſine trepidatione, *magni quippiam exſpectans.*

2. Egreditur tandem aquis ranula.

3. Leo depoſito metu adproperans, *beſtiolam proculcat pedibus.*

4. *Mor.* Vetat hic Apologus inanes timores, ut illa à *Guilielmo Gaudano* verſa fabula, de partu montium.

70. *De formicâ.*

1. Sitiens *venit ad fontem ut biberet* Formica, incidit fortè in puteum: opitulatur *eminùs*, ex arbore dejecto ramo, columba: Ramum conſcendens formica, ſervatur.

2. Adeſt, columbam ut capiat, auceps; *non finit formica, aucupis pedem arripit mordicus*; avolat columba.

3. *Mor.* Docet hæc fabula præclarè, *Meritis referendam eſſe gratiam.*

71. Of the Peacock, and the Magpie.

1. WHen the nation of the birds roved up and down at their own liberty, they wiſhed they might have a King given them.

2. The Peacock thought himſelf as worthy as the beſt, to be choſen, becauſe he was the faireſt.

3. When he was choſen to be King, the Magpie ſaith, O King, if the Eagle begin ſtoutly to perſue us, as ſhe is wont, whilſt you raign, How will you drive her away? How will you do to ſave us?

4. Mor. The ſhape is not ſo much to be look'd at in a Prince, as the ſtrength of body; he hath need of diſcretion.

72. Of the ſick-man, and the Phyſician.

1. A Phyſician had a ſick man in cure, but he died at the laſt.

2. Then ſaith the Phyſician to his kinſfolk, This man died through intemperancy.

3. Mor. Unleſs one leave drinking and Venery betimes, he ſhall either never come to be old, or have but a very ſhort old age.

73. Of the Lion, and others.

1. THe Lion, the Aſs, and the Fox, go on hunting: good ſtore of game is taken; and being taken, it is ordered to be divided

2. As the Aſs laid ſeveral ſhares out for every one, the Lion roared; he takes the Aſſe and pulls him in pieces.

3. Afterwards, he bids the Fox do it; who being more crafty, when he had hardly reſerved the leaſt ſhare for himſelf, having laid aſide the beſt piece by far for the Lion, the Lion asked him, Who had taught him thus to do?

4. To whom ſhe ſaid, The ruine of him hath taught me, pointing at the dead Aſſe.

5. Mor. Hee's happy, who takes heed by others harms.

74. Of the Kid, and the Woolf.

1. A Kid peeping out at a window, did dare to revile a VVoolf, as he paſſed by.

2. To whom the VVoolf ſaid, Thou villain, it is not thou that revileſt me, but the place.

3. Mor. Both time and place do ever add confidence to a man.

75. Of the Aſs.

1. AN Aſſe complaining of the Gardiner's cruelty, intreated Jupiter, that he might have another Maſter given him.

2. Jupiter heard the Aſſe's prayers, and gives him a Brick-layer; with whom when he carried bricks, and heavier loads on his back, he came again to Jupiter, and intreated, one might be given him, that was more milde.

3. Jupiter laugh'd at him.

4. Yet he never gave over urging, and intreating ſo far, till he made him do it.

5. He

71. *De Pavone, & Pica.*

1. GEns avium cùm *liberè vagaretur*, optabat ſibi dari regem.

2. Pavo ſe *imprimis dignum qui eligeretur*, putabat, quia eſſet formoſiſſimus.

3. Hoc *in regem accepto*, Pica, O Rex, inquit, ſi, ſe imprudente, aquila nos perſtrenuè, utſolet, inſequi cœperit quo illam modo abiges? *quo nos præſidio ſervabis?*

4. *Mor.* In Principe non tam forma, quàm corporis fortitudo ſpectanda: opus eſt prudentiâ.

72. *De Ægroto, & Medico.*

1. MEdicus *curabat ægrotum*: ille tandem moritur.

2. Tum adcogn tos medicus, Hic, inquit, intemperantiâ periit.

3. *Mor.* Ebacitatem & libidinem, niſi quis maturè reliquerit, aut *nunquam perveniet ad ætatem*, aut *perbrevem* eſt habiturus *ſenectutem.*

73. *De Leone, & quibuſdam aliis.*

1. LEo, aſinus, vulpes eunt venatum: capitur *ampla venatio*; capta partiri juſſa.

2. Aſino *ſingulis ſingulas partes ponente*, irrugiit leo: aſinum rapit, ac laniat.

3. Poſtea, *vulpeculæ id dat negotii*; quæ ſtultior, cùm leoni longè optimâ propoſitâ, *ſibi vix minimam particulam reſervâſſet*, rogat leo, *à quo ſic docta ſit.*

4. Cui illa, *Hujus me*, inquit, *calamitas docuit*; *mortuum aſinum oſtendens.*

5. Mor. *Felix, quem faciunt aliena pericula cautum.*

74. *De Hœdo, & Lupo.*

1. EX *Feneſtrâ proſpectans* hœdus, prætereuntem lupum *convitiis inceſſere* audebat.

2. Cui lupus, Non tu, ait, ſceleſte, mihi convitiaris, ſed locus.

3. *Mor.* Et tempus & locus ſemper audaciam addunt homini.

75. *De Aſino.*

1. ASinus, de *hortulani* ſævitiâ querens, *Jovi* ſupplicat, alium dari herum.

2. Exaudire *Jupiter* vota aſini, dat *tegularium*: apud quem cùm tegulas *graviorque tergo vectaret onera*, acceſſit rurſum ad *Jovem*; orat dari qui mitior ſit.

3. Ridere *Jupiter.*

4. Illa tamen non deſtitit inſtare, *orare*, uſque adeò *donec perpelleret.*

5. *He gives him* a tanner; *whom, when the aſſe knew throughly, he ſaid, Woe is me poor wretch, who, whilſt I am content with no Maſter, have light upon him, who* (as far as I gueſſe) will not ſpare my very skin.

6. Mor. *We alwayes condemn things preſent, and deſire* new things, *which* (*as the Proverb goes*) are not better than the old.

76. Of the Old-Woman, and the Maids.

1. A *Old woman had a great many maids at home, whom ſhe called up to their work every day,* before it begun to be light, at the crowing of a cock, *which ſhe kept at her houſe.*

2. *The maids being* vex'd at the laſt, with the wearisomneſſe of their daily buſineſs, *cut off the cock's head, hoping that, now that he was killed, they ſhould ſleep till noon; but this hope ſailed the poor girls.*

3. *For their Miſtreſſe, as ſoon as ſhe knew that the Cock was killed, bade them* to riſe at midnight *every after.*

4. Mor. Many, *whilſt they ſtrive to ſhun a great evil, fall into another quite contrary.*

5. *It is a very common ſaying:*

Who fain would ſhun the one extreame,
Into the other falls.

77. Of the Aſſe, and the Horſe.

1. T*He Aſſe thought the Horſe was happy, becauſe he was fat and* lived in idleneſs. *But he ſaid, that he himſelf was unhappy, becauſe he was* lean and hide-bound, *and made uſe on every day by* an harſh Maſter, *to carry loads.*

2. *Not long after,* they cried to arms.

3. *Then the Horſe,*

A rider from his back did not repell,
Nor bridle from his mouth, nor ſhafts that fell
Upon his body.

4. *The Aſſe, when he ſaw this,* gave god many thanks, *that he had not made him an Horſe, but an Aſs.*

5. Mor. *They are miſerable, whom the common ſort judge happy: and* many are happy, that think themſelves very miſerable.

6 The Cobler *ſaith, the King is happy, whom he ſeeth* to have all things at his will; *not conſidering about what matters and cares he is diſtracted, whilſt himſelf in the mean time* ſings with his honeſt poverty.

78. Of the Lion, and the ſhe-Goat.

1. A *Lion having by chance eſpied a ſhe Goat walking* on a very high rock, *adviſed her, that ſhe would come down rather into the* green meadow.

2. *The Goat ſaid,* I ſhould do ſo perhaps, if thou were away: *who doeſt not perſwade me, that I ſhould take any pleaſure thereby, but that thou maiſt have ſomething to devour, being ready to ſtarve for hunger.*

3 *Mor.* Truſt not all men.

4. *For,* ſome do not adviſe for thee, but for themſelves.

5. Di illi *coriarium*: quem ubi pernovit aſellus, Me miſerum, inquit quidem nullo ſum contentus domino, in eum incidi, qui *nec corio quidem* (*quantum auguror*) *parcet.*

Mor. Semper damnamus quæ præſentia ſunt, & *nova* appetimus, quæ (ut dicitur ſolet) *veteribus non ſunt meliora.*

76. *De Anu, & Ancillis.*

1. Anus quædam domi habebat ancillas complures, quas quotidie *antequam* [illegible] *cantu gallinacei* quem domi habebat, *cantum*, excitabat ad opus.

2. Ancillæ, *quotidiani* tandem *negotii commotæ tædio*, *gallum obtruncant*, ſperantes, jam nec to illo, in medios ſeſe dies dormituras; ſed hæc ſpes miſeras fruſtrata eſt.

3. Hera enim, ut i teremptum gallum reſcivit, *intempeſtâ* deinceps *nocte ſurgere* jubet.

4. *Mor.* *Non pauci*, gravius malum dum ſtudent evitare, in alterum diverſum incidunt.

5. Pervul atum eſt:

Incidit in Scyllam, qui vult vitare Charybdim.

77. *De Aſino, & Equo.*

1. ASinus beatum put bat equum, quòd pinguis eſſet & *in otio degeret*: ſe verò infelicem dicebat quòd *macilentus* eſſet, *ac ſtrigoſus*, quotidieque fœndis onerib us ab *inimi hero* exercetur.

2. Haud multò pòſt *ad arma clamatum eſt.*

3. Tum equus:

Non equitem dorſo, non frænum reppulit ore.
Nec telum corpore.

4. Hoc viſo, aſinus *magnas diis gratias agebat*, quod non equum ſe, ſed aſinum feciſſent.

5. *Mor.* Miſeri ſunt, quos vulgus beato judicat; & *non pauci beati*, *qui ſe miſerrimos putant.*

6. *Sutor crepidarius* regem dicit felicem, quem *rerum omnium compotem* videt: non conſiderans, in quantas res & ſolicitudines diſtrahatur, dum interim *ipſe cum optimâ paupertate cantillat.*

78. *De Leone, & Caprâ.*

1. EDitâ *rupe* ambulantem capram fortè conſpicatus Leo, monet, ut potiùs *in viride partum* deſcendat.

2. Capra, *Facerem fortaſſis*, inquit, *ſi tu abeſſes*, qui mihi non iſtud ſuades, ut ego inde ullam capiam voluptatem, ſed ut tu habeas quod voces famelicus.

3. Mor. *Omnibus nè habeas fidem.*

4. *Quidam* enim *non tibi, ſed ſibi conſulunt.*

79. Of the Vulture, and others birds.

1. THe *Vulture* maketh as though *ſhe would* keep her birth-day every year; *ſhe invites the little birds to the feaſt.*

2. *They* almoſt all come; *ſhe* entertains them *when they come* with great tokens of joy and reſpects; *but the Vulture teareth them in pieces, after they were entertained.*

3. *Mor.* All are not friends that ſpeak one fair, or ſay, that they are willing to do one a courteſie.

4. *Hereupon, ſaith* Ovid:

Oft under hony, ſweeteſt poyſons lurk.

80. Of the Geeſe.

1. THe *Geeſe ſpoiled the ground with the cranes; which when they were heard,* the country folks roſe preſently upon them.

2. *The cranes, as ſoon as they eſpied the country folks, flew away, but the geeſe were caught,* which being hindred with the weight of their body, *could not flie away.*

3. Mor. *When a City is taken by the enemies,* a poor man eaſily gets away; *but a rich man being taken priſoner, is made a ſlave.*

4. In time of war, riches are rather a burden, than of any uſe.

81. Of Jupiter, and the Ape.

1. WHen Jupiter had a great mind to know, *what mortal Wights had the prettieſt young ones, he gave order, that what ever living creatures there were any where, they ſhould be called together.*

2 They flock to *Jupiter* from all parts.

3. *All ſorts of birds and beaſts were now there; amongſt which, when the Ape alſo came,* carrying *her* ill-favoured cubs in her arms, none could forbear laughing; *nay more,* Jupiter *himſelf* laughed very exceſſively.

4. *Then by and by, quoth the Ape her ſelf,* Yea Jupiter *alſo our judge knoweth,* that my young-ones do quite outſtrip all, as many as be here.

5. *Mor.* Every one thinks his own the faireſt, *as the Proverb ſaith,*

6. *And elſewhere in* Theocritus, *in his* Eidyls.

What is not fair, ſo to the lover ſeems.

82. Of the Oak, and the Reed.

1. THe *Oak being once* full of diſdain and inſolency too, *ſet upon the Reed, ſaying,* If now thou haſt any mettal in thee, come on and fight, *that the end of us two may ſhew whether is the ſtronger.*

2 *The reed, nothing wondring at ſuch great bragging of the Oake, and* idle vaunting of his valour, *anſwered thus,* I will not now fight, neither am I ſorry for my condition

3 *For although I be moveable to every ſide, yet I overcome the ſhrill ſtorms: But thou, if once King Æolus ſhould let out the winds that ſtruggle in a vaſt cave, wilt* fall down together-ward, *and then I ſhall laugh at thee.*

4. Mor. *This fable ſheweth, that they are not alwayes the moſt valiant,*

who

79. *De Vulture, aliiſque Avibus.*

1. ANnuum ſe *natalem celebrare adſimulat* Vultur; aviculas ad cœnam invitat.

2. Veniunt *pleræque omnes*; venientes *magno plauſu favoribuſque* accipit; acceptas laniat Vultur.

3. Mor. *Non ſunt amici omnes qui blandè dicunt, aut benignè ſe facere velle ſimulant.*

4. Hinc *Ovidius:*

Melle ſub hyblæo ſæpè venena latent.

80. *De Anſeribus.*

1. ANſeres unà cum gruibus agrum vaſtabant; quibus auditis, *ruſtici protinus in illos feruntur.*

2. Ruſticos conſpicatæ avolant grues, capiuntur anſeres, qui *impediti corporis onere* ſubvolare non poterant.

3. *Mor.* Expugnatâ ab hoſtibus urbe, *facilè ſe ſubducit inops*; at dives ſervit captus.

4. *In bello divitiæ magis oneri ſunt, quàm uſui.*

81. *De Jove, & Simiâ.*

1. JUpiter *ſcire percupiens*, quiſnam mortalium ſcitiſſimos ederet liberos, convocari jubet quicquid uſpiam eſt animantium.

2. *Concurrunt* ad Jovem *undique.*

3. Aderat jam & illitum pecudumque genus, inter quas & ſimia, *deformes catulos brachio geſtans*, cùm advenisſet, à riſu nemo temperare potuit; quinetiam *Jupiter* ipſe *profuſe admodum riſit.*

4. Ibi continuò ſimia ipſa; Imò, inquit, novit & Jupiter judex noſter, *catulos meos magnopere omnes*, quotquot adſunt, *præcellere.*

5. Mor. *Suum cuique pulchrum*, ut eſt adagium.

6. Et alibi apud *Theocritum* in *Eidullis.*

Quæ minimè ſunt pulchra, ea pulchra videntur amanti.

82. *De Quercu, & Arundine.*

1. VAſtâ olim *atque adeo inſolentiæ plena* quercus arundinem garrula eſt; *Sì nunc*, inquiens, *pectus animoſum eſt tibi, procede, agedum*, ad pugnam, ut noſter dorſum ventus oſtendat ut a viribus praſtet.

2. Arundo quæ cûs tantam exultationem, *fortunaiſque jactationem* vanam nihil mirata hûc reſpondit, *Certamen nunc abnuo*, nec meæ ſortis me pœnitet.

3. Nam, etſi in omnem partem mobilis, tempeſt teſt men pervinco ſonoras; tu ſi ſemel vaſto rex *Æolus* antro luctantes emiſerit ventos, *concides*, & mihi tum ridebere.

4. *Mor.* Declarat hæc fabula, non ſemper eos fortiſſimos eſſe, qui

(nullâ

who (even unprovoked by any injury) do insult over others.

83. Of the Fisherman, and the little Fish.

1. A Fisher man having thrown a baited hook into the water, pulled out a little fish.

2. The prisoner intreated and besought him, that he would let him, being but a very small one, go away, and grow to its full growth, that he might have him afterwards when he was bigger.

3. The fisher said, I will not buy the pig in the poke: because I was always of that disposition, that I choose to get what ever I can for the present.

4. Mor. This little fable admonisheth us, that we should not at any time, forgoe things certain, for the hope of things uncertain.

5. For what is more fond, than, as it is in Tully, to have uncertain things in stead of certain?

84. Of the Pismire, and the Grashopper.

1. WHen winter drew near, the Pismire hurried corn into her barn-floor, in the sun shine.

2. The Grashopper saw that, she ran to her, and begg'd a grain.

3. The Pismire said, Why dost not thou also by my example, hurry what thou canst in summer, and add to the heap?

4. She answered, that she spent that time in singing.

5. The Pismire smiling, said, If thou usest to sing in summer, thou art worthy to starve now.

6. Mor. We are put in mind by this little fable, whilst yet we have strength of body, to get those things, whereby our feeble old age may be maintained.

85. Of the Lion, and the Bull.

1. A Bull fled from a Lion, and light upon an he-goat: he made at him with his horns, and frowning look.

2. To whom the Bull, being exceeding angry, said, Thy sowr countenance doth not affright me, but I am afraid of an huge Lion: who if he were not just behind me, thou shouldst know now, that it is no such small matter to fight with a Bull, and the blood to flow from my wound.

3. Mor. We must not add calamity to them that are in calamity.

4. He is sufficiently miserable, that is once miserable.

86. Of the Nurse, and the Woolf.

1. A Nurse threatned a boy that cried, that he should be given to the Woolf, unlesse he held his peace.

2. The Woolf by chance heard it, and tarried at the door in hope of meat.

3. At the last, the boy grew still, as sleep came upon him.

4. The Woolf goeth back into the wood, fasting and empty.

5. The Fox asketh him, where his prey is?

6. The woolf sighed, and said, I was beguiled: a Nurse threatned to throw away a boy that cried, but she deceived me.

7. Mor.

(*nulla* etiam *laceſſiti injuriâ*) aliis inſultant.

83. *De Piſcatore, & Piſciculo.*

1. PIſcator, j. &o in aquam *hamo cibis illito, piſciculum eduxit.*

2. Orat obſecratque captivus, ſe minútulum ut abire ſinat, & adoleſcere, ut poſtea majore potiatur.

3. Piſcator. *Ego*, inquit, *ſpem pretio non emam: quippe qui eo fuerim ingenio ſemper*, ut, quicquid poſſem, mallem *auferre potiùs in præſentiâ.*

4. *Mor.* Hæc nos monet fabella, *nè certa incertorum ſpe unquam amittamus.*

5. *Quid enim ſtultius*, ut eſt apud *Ciceronem*, quàm incerta pro certis habere.

84. *De Formicâ, & Cicadâ.*

1. APpetente hyeme, frumentum in aream, *ad ſolem* trahebat formica.

2. Vidit id cicada, accurrit, rogitat granum.

3. Formica. Cur non, inquit, & tu meo exemplo æſtate trahis quodcunque potes, atque addis acervo?

4. Reſpondet illa, ſibi id temporis cantando tranſigi.

5. Ridens formica, Si, ait, æſtate cantare ſoles, *meritò* nunc *eſurit.*

6. *Mor.* Monemur hâc fabellâ, *dum adhuc robur corporis adeſt*, quærere ea quibus *imbecillâ* ſuſtentetur *ſenectus.*

85. *De Leone, & Tauro.*

1. LEonem fugiebat taurus, in hircum incidit; is *cornu & caperatâ minitabatur fronte.*

2. Ad quem *plenus irarum taurus*, Non tu, inquit, *in rugas contracta frons* me territat; ſed immanem metuo leonem, qui niſi *tergo hæreret meo*, jam ſcires, *non ità parvam rem eſſe* pugnare cum tauro, & noſtro ſequi de vulnere ſanguinem.

3. Mor. *Calamitoſis non eſt addenda calamitas.*

4. *Sat miſer eſt, qui ſemel eſt miſer.*

86. *De Nutrice, & Lupo.*

1. NUtrix minatur, puerum plorantem, niſi taceat, datum iri Lupo.

2. Lupus id fortè audit; ſpe cibi manet ad fores.

3. *Puer* tandem *ſileſcit obrepente ſomno.*

4. Regreditur lupus in ſylvam, jejunus & inanis.

5. Vulpes ubi ſit præda, ſciſcitatur.

6. Gemebundus ille, Verba, inquit, nihi data ſunt: puerum plorantem abjicere minabatur nutrix, ut fefellit.

7. Mor.

7. *Mor.* Credit is not to be given to a woman.

87. Of the Tortoise, and the Eagle.

1. THe Tortoise was grown weary of creeping.

2. *If any one would lift her up into the skie, she promiseth him orient pearls.*

3. *The Eagle took her up.*

4. *He demands his reward.*

5. *He pinch'd her with his tallons, because she had nothing.*

6. *Thus the Tortoise, which coveted to see the stars,* lost *her life among the stars.*

7. *Mor.* Be content with thy condition.

8. *There have been some, who if they had remained low, might have been safe; but being set up aloft, have* come into danger.

88. Of the Crab-fishes, the Old one and the Young one.

1. THe *dam adviseth the Crab-fish that went backward, that he would go forward.*

2. *The young one answered, Mother,* go before, and I will follow.

3. *Mor.* Blame no body for a fault, for which thou mayst be blamed thy self.

89. Of the Sun, and the North-wind.

1. THe *Sun and the North-wind* trie, who her was the stronger.

2. *They agreed to try their strength upon a traveller, that he should* bear the bell away, *that could* make his cloak fall off.

3. *The North-wind sets upon the traveller, with* an horrible roaring storm; *but he* makes no stay, *but doubles his cloak about him, and went on.*

4. *The Sun takes strength, which, when the storm was overcome by little and little,* casteth forth gleams.

5. *The traveller begins to wax hot, to sweat, and to puffe and blow.*

6. *At the last, not being able to go forward, he* stands to take the cool air; *and having cast off his cloak, he sits him down under a tree full of leaves: and so the* Sun got the victory.

7. *Mor.* Be sure to have a care, *with whom thou striveſt.*

8. *For although thou be ſt strong, yet perhaps there is another stronger then thee; or if not stronger, yet more cunning, ſo as by his policy, he can overcome thy strength.*

90. Of the Ass.

1. AN *Asse comes into a wood, and finds* a Lion's skin; *with which being clad, he goes back into the pastures, and affrights the flocks and heards, and makes them run away.*

2. *He that had lost him, comes, and* looks up and down for his Asse.

3. *The Asse, as soon as he saw his Master, runs to meet him; nay rather, he runs upon him with his roaring.*

4. *But his Master having caught hold of his ears, that stood out, said,* My little asse, though thou deceive others, yet I know, thee very well.

5. *Mor.*

7. Mor. *Fœminæ non eſt adhibenda fides.*

87. *De Teſtudine, & Aquilâ.*

1. CEperat teſtudinem tædium reptandi.
2. Si quis eam in cœlum tolleret, pollicetur *baccas maris rubri.*
3. Suſtulit eam Aquila.
4. Poſcit præmium.
5. Non habentem fodit unguibus.
6. Ità teſtudo, quæ concupiit videre aſtra, in *aſtris vitam reliquit.*
7. Mor. *Tuâ ſorte ſis contentus.*
8. Fuere nonnulli, qui, ſi manſiſſent humiles, poterant eſſe tuti: facti ſublimes, *inciderunt in pericula.*

88. *De Cancris, Matre & Filio.*

1. CAncrum retrogradum monet mater, antrorſum ut eat.
2. Filius reſpondet, Mater, *I præ, quar.*
3. Mor. *Nullum reprehenderis vitii, cujus ipſe queas reprehendi.*

89. *De Sole, & Aquilone.*

1. SOl & Aquilo *certant, uter ſit fortior.*
2. Conventum eſt experiri vires in viatorem, ut *palmam ferat* qui *extuſſerit manticam.*
3. Boreas *horroſono nimbo* viatorem aggreditur; at ille *non deſiſtit* amictum gradiendo duplicare.
4. Aſſumit vires Sol, qui, nimbo paulatim evicto, *emolitur ralios.*
5. Incipit viator æſtuare, ſudare, *anhelare.*
6. Tandem progredi nequiens, *captat frigus opacum*, atque ſub frondoſo nemore, abjectâ manticâ, reſedit: ità *Soli contigit victoria.*
7. *Mor.* Quicum certes, *etiam atque etiam vide.*
8. Nam etſi tu fortior es eſt fortitan Ilius te fortior; aut ſi non fortior, certè callidior, ut conſilio ſuo tuum vincat robur.

9. *De Aſino.*

1. ASinus venit in ſylvam, offendit *exuvias leonis*; quibus indutus redit in paſcua, greges armentaque territat & fugat.
2. Venit qui perdiderat, *quæritat ſuum Aſinum.*
3. Aſinus, viſo hero occurrit: imò cum rugitu ſuo increpat.
4. At herus, prehenſis, quæ extabant, auriculis; *Alios lucèt inquit, fallas; te, aſelle mi, probè novi.*

5. Mor.

c. *Mor.* Do not make folks believe that thou art, what thou art not: *make them not believe that thou art learned, when thou art unlearned: do not brag that thou art rich and noble, when thou art beggarly and base.*

6. *For,* when the truth is found out, thou wilt be laughed at.

91. Of the Frog, and the Fox.

1. THe *frog went out of the marsh, and* professed physick *in the woods, amongst the wild beasts.*

2. *She said, She would neither yield to* Hipnocrates *nor* Galen.

3. *When others believed her, the fox flouted her.*

4. *Shall she, quoth he, be accounted* skilful in physick, that hath such a pale look?

5. *But let her cure her self.*

6. *And thus the fox jeered her;* for the frog hath a face, of a wan colour.

7. Mor. *It is a point of folly, and a ridiculous thing, to profess that which thou knowest not.*

92. Of the Dog that would bite.

1. HIs *Master tied a little bell to a dog that bit folks ever and anon, that every one might look to himself.*

2. *The dog supposing, that this honour was given for his vertue,* scorned those about him.

3. *There comes to this dog, one that was* grave in years and reputation, *advising him, that he would not mistake himself; For that bell, saith he, is given thee for disgrace, not a grace.*

4. *Mor.* A bragg fellow *sometimes thinks, that it is for his commendation, which is for his discommendation.*

93. Of the Camel.

1. A *Camel being ashamed of himself, complained, that the bulls went brave with their two horns, but that he was exposed without defence, to other beasts.*

2. *He intreats* Jupiter *to set no horns on him.*

3. Jupiter *laughs at the folly of the camell, and doth not onely deny his desire, but also* crops his ears.

5. Mor. *Let everyone be content with his fortune.*

6. *For,* many having pursued a better fortune, have come by the worse.

94. Of two Friends, and a Bear.

1. TWo *friends make a journey: and a Bear meets them* on the road.

2. *The one, having got into a tree, avoids the danger; the other,* when there was no hope of escape, laid himself flat on the ground.

3. The great beast *comes to him, and feels him, and* searcheth at his mouth and his ears.

4. *When* the man held his breath, *and motion, the Bear, which spares dead folks supposing it was a dead corps,* goeth his way, without doing him any hurt.

5. *When his fellow asked him afterwards, what the beast* rounded *him* in his ear

5. Mor. *Quod non es, nec te eſſe ſimules*: non doctum, cùm ſis indoctus; non divitem, non nobilem, cùm ſis pauper, & ignobilis, te jactes.

6. *Vero* enim *comperto, rideberis.*

91. *De Rana, & Vulpe.*

1. RAna egreſſa paludem, in ſylvis apud feras *medicinam profitetur.*

2. Ait, ſe nec *Hippocrati*, nec *Galeno* cedere.
3. Cæteris hæbentibus fidem, illuſit vulpes.
4. An hæc, inquit, *medicinæ* habebitur *peritia, cui ſic pallet os?*

5. Quin curet ſeipſam.
6. Sic illuſit vulpes; *eſt enim ranæ os, cæruleo colore.*
7. *Mor.* Stultitiæ eſt, profiteri quod neſcis, & ridiculum.

92. *De Cane mordaci.*

1. CAni ſubinde homines mordenti, ut ſibi quiſque caveret, alligavit dominus *nolam.*
2. Canis, ratus virtuti ſuæ tributum decus, *ſuos populares deſpicit.*

3. Accedit ad hunc canem aliquis jam *ætate & authoritate gravis*, monens eum nè erret: nam iſta, inquit, nola data eſt tibi in dedecus, non in decus.

4. *Mor. Glorioſus* interdum ſibi ducit laudi, quod ipſi eſt vituperio.

93. *De Camelo.*

1. CAmelus, ſui pœnitens, querebatur, tauros inſignes ire geminis cornibus, ſe inermem objectum cæteris animalibus.
2. Orat *Jovem* donare ſibi cornua.
3. Ridet *Jupiter* ſtultitiam cameli, nec modò votum negat, verùm & auriculas decurtat.
4. *Mor.* Sit quiſque fortunâ contentus ſuâ.
5. Etenim, *multi fortunam ſequuti meliorem, incurrêre pejorem.*

94. *De duobus Amicis, & Urſo.*

1. DUo amici faciunt iter: occurrit in itinere urſus.
2. Unus, arbore conſcenſâ, periculum evitat: alter, *cùm ſpes fugæ non eſſet, collidit ſe humi.*
3. Accedit *bellua*, contrectat jacentem, *os explorat & aures.*

4. Homine *ſpiritum continente* ac motum, urſus qui mortuis cis iter parcit; ratus cadaver eſſe, *innocuus diſcedit.*

5. Percunctante poſteà ſocio, quidnam beſtia *dixiſſet jacenti in aurem*; hoc

ear, as he lay, he ſaid, he adviſed him this, That he ſhould never go a journey with ſuch like friends.

6. Mor. Truth is as rare a bird as the black Swan.

7. Adverſity and perills, ſhow a true friend.

95. Of the bald Knight.

1. A Bald Knight had faſtened a periwig to his cap.

2. He came into the plain field, when a ſharp North wind blew; and when he did not well heed his periwig, his baldneſs appeared on a ſuddain.

3. The company about him fell up a laughter, and he laughed himſelf alſo.

4. What ſtrange matter is it, quoth he, for other mens hair to ſhe off, when thoſe that were my own have fain off long ago?

5. Mor. The Knight did prettily, who was not angry, but laughed at them that laugh'd at him.

6. And Socrates, when he had got a box on the ear in the market, anſwered on this faſhion, That it was a vexation, that men did not know, when they ſhould come abroad with an head-piece.

96. Of the two Pots.

1. TWo Pots ſtood upon the bank ſide, the one was an earthen one, and the other a braſſe one; and the force of the river took them both away.

2. The braſſe one anſwered the earthen one, that feared a knocking together, that it ſhould not fear any thing; for it ſelf would take care ſufficient, that they might not be knocked together.

3. Then the other ſaid, Which the ſtream daſh me againſt thee, or thee againſt me, both will be done to my perill.

4. Wherefore I am reſolved to get further from thee.

5. Mor. It is better to live with an equal companion, than with a mightier.

6. For thou mayſt be in danger of a mightier man, and not he of thee.

97. Of the Country-man, and Fortune.

1. A Country-man when he was at plow, found a pot of mony in a furrow: he thanked the earth which had afforded him it.

2. When fortune ſaw that no honour was given to her, ſhe ſaid thus with her ſelf.

3. When the treaſure is found, the blockiſh fellow is not thankfull to me, but when the ſame treaſure is afterwards loſt, he will ſolicite me more then all with his prayers and cries.

4. Mor. When we have received a good turn, let us be thankfull to him that hath done us a pleaſure.

5. For ingratitude is worthy to be deprived even of a benefit, which it hath but lately received.

98. Of the Bull, and the he-Goat.

1. A Bull fled from a Lion: he came to a cave, ſeeking a place to lie hid in.

2. An He-goat that was within, puſh'd at him as he went in with his horns.

3. Then the bull roared out in theſe expreſſions; Thou indeed doſt puſh at me, now the

hoc monuiſſe, ait, Nè unquam cum illiuſmodi amicis iter faceret.

6. *Mor.* Rara avis in terris nigróque ſimillima cygno, fides eſt.
7. *Verum amicum res adverſæ & pericula deſignant.*

95. *De Equite calvo.*

1. EQues calvus illigârat pileo *comam fictitiam.*
2. Venit in campum aeri ſpirante Boreâ: ac, *dum malè obſervat capillatum galerum,* ſubitò apparet calvities.
3. *Tollit cachinnum corona,* nec non & ipſe ridet.
4. Quid novi eſt, inquit, avolare capillos alienos, cùm olim fluxerint qui fuerant mei?
5. Mor. *Bellè fecit eques,* qui non eſt indignatus, ſed *cum ridentibus riſit.*

6. *Socrates* verò, cùm *accepiſſet* in foro *alapam,* hoc modo reſpondit, *Moleſtum eſſe,* neſcire homines, quando debeant prodire cum galeâ.

96. *De duabus Ollis.*

1. DUæ ollæ ſtetêre in ripâ: altera erat lutea, altera ærea; utramque tulit *vis fluvii.*
2. Luteæ colliſionem metuenti reſpondet ærea, nè quid timeat: ſeſe enim nè collidantur ſatis curaturam.

3. Tum altera, Seu me, inquit, tecum; ſeu te mecum flumen colliſerit, cum meo utrumque fiet periculo.
4. Quare certum eſt *à te ſeparari.*
5. *Mor.* Satius eſt vivere cum ſocio pari, quàm cum potentiori.
6. A potentiori enim poteſt eſſe periculum tibi, non illi à te.

97. *De Ruſtico, & Fortunâ.*

1. RUſticus, cùm araret, offendebat in ſulcis theſaurum: gratias agit telluri, quæ hunc edidiſſet.
2. Fortuna videns nihil honoris haberi ſibi, ità eſt ſecum locuta.
3. Theſauro reperto ſtolidus mihi non eſt gratus, at eo ipſo theſauro poſtea amiſſo, me *primam omnium* votis & clamore ſolicitabit.

4. *Mor.* Beneficio accepto, grati ſimus bene de nobis merenti.

5. Ingratitudo enim digna eſt etiam beneficio, quod jam acceperit, privari.

98. *De Tauro, & Capro,*

1. FUgit leonem taurus; venit ad ſpeluncam, quærens latibulum.
2. Intranti *occurſat cornibus,* qui intus erat, caper.
3. Tum his verbis bos emugit; Tu quidem *cornibus* tuis meam *exci, it*

that I flie: but if he shall go away whom I flee from, thou shalt then understand, how much an he goat differeth from a bull's strength.

4 Mor. *The he goat, is one that knoweth not, that poor folks must be holpen, or at least not hurt.*

5. *For whosoever shall not refrain from wronging poor folks, if (as fortune is mutable) poor folks come again to be happy, he shall certainly be sorry, that he hath harmed poor folks.*

99. Of the Ape, and its Young.

1. JUpiter *had commanded all living creatures, to* appear *in his sight, being to judge, whose young was the fairest.*

2. *The wild beasts hasten, the birds flie, and the fish also swim to the contest.*

3. *The Ape comes in haste, the last of all, dragging her young with her.*

4. *At the ugly buttocks of which young, when every one laugh'd, she said thus;* Let him win whom *Jupiter* shall like best; *yet for all that, in my judgment, this Cub of mine is a pretty one, and ought to be preferred before all others young ones.*

5. *At this saying even* Jupiter *himself* smiled.

6 Mor. *Both we and our own things, like our selves.*

7 *But let other men judge concerning us, and our doings, lest if we our selves judge, we be laughed at, as the Ape was.*

100. Of the Peacock, and the Crane.

1. THe *Peacock and the Crane supped together.*

2. *The Peacock vaunted of her self, showed her tail, and scorneth the Crane.*

3. *The Crane confesseth, the Peacock* had fine feathers; *but that she her self cuts through the clouds with her stout flight, whilst* the Peacock had much ado, to flie over a house.

4 Mor. *Let no man despise another.*

5. *Every one hath his portion, every one hath his vertue.*

6. *He that wanteth thy vertue, perhaps hath that which thou wanteſt.*

101. Of the Oak, and the Reed.

1. THe *Oak being broke down with a strong South-wind, was thrown into a river; and, as it swam, stuck by chance with his boughs upon a Reed.*

2. *It wondered, that the Reed stood safe in such a whirl-wind.*

3. *It made answer. That she* was safe by yielding *and giving way; that she* bended *at the South wind, and North-wind, and* every blast.

4. *And that it was no wonder, that the Oak fell down, which desired not to yield but to resist.*

5. Mor. *Resist not a more powerfull man, but overcome him by yielding and suffering.*

6. *Which* he most elegant poet Virgil, *expresseth neatly.*

Which way the fates do drive, thou gallant man,
Let's move; by suffering is a way we can
Conquer all fortune.

fugam : verùm ſi abierit, quem fugio, quantum à viribus tauri diſtet caper, tum ſenties.

4. *Mor.* Qui neſcit, miſeris eſſe ſuccurrendum, aut certè non nocendum, caper eſt.

5. Quiſquis enim *à miſerorum injuriis non temperaverit, ſi* (ut eſt fortuna mutabilis) *miſeris redierit felicitas*, nimirum nocuiſſe miſeris cum pœnitebit.

99. *De Simiâ, & ejus Prole.*

1. OMnes animantes *ſuo conſpectui* Jupiter *adeſſe* juſſerat, cujuſnam ſoboles eſſet pulcherrima, judicaturus.

2. Properant feræ, advolant aves, nec non ad id certamen admatant piſces.

3. Omnium poſtrema feſtinat Simia, *trahens ſecum ſuam prolem.*

4. Cujus quidem prolis fædas nares cunctis ridentibus, ſic inquit, *Manet, cui faverit* Jupiter, *victoria* : meo tamen judicio, hic meus natus eſt bellus, & omnium natis jure præferendus.

5. Hoc dicto, ſubriſit & *Jupiter.*

6. *Mor.* Et nos & noſtra nobis placent.

7. Sed de nobis & noſtris factis aliorum ſit judicium ; nè, ſi ipſi judicemus, cum Simiâ rideamur.

100. *De pavone, & Grue.*

1. PAvo & grus unà cœnant.

2. Pavo ſe jactat, caudam oſtentat, gruem contemnit.

3. Grus fatetur pavonem *formoſis eſſe pennis* : ſe tamen, *dum vix tectis ſuis pervolat pavo*, animoſo volatu penetrare nubes.

4. *Mor.* Nemo alterum contemplerit.

5. Sua cuique dos, ſua cuique eſt virtus.

6. Qui tuâ virtute caret, forſan habet quâ careas tu.

101. *De Quercu, & Arundine.*

1. VAlidiore Noto effracta quercus in flumen præcipitatur ; fluitat, hæret fortè ramis ſuis in arundine.

2. Miratur arundinem in tanto turbine ſtare incolumem.

3. Hæc reſpondet, *cedendo & declinando ſe eſſe tutam, inclinare* ad Notum, ad Boream, *ad omnem flatum.*

4. Nec mirum eſſe quod quercus excidiſſet, quæ non cedere, ſed reſiſtere concupivit.

5. *Mor.* Potentiori nè reſiſtas, ſed hunc cedendo & ferendo vincas.

6. Quod pulchrè docet *facundiſſimus poetarum Virgilius*,

Nate Deâ, quo fata trahunt retrahunque ſequamur :
Quidquid erit, ſuperanda omnis fortuna ferendo eſt.

102. Of the Tygre, and the Fox.

1. A *Hunter* darted at wild beasts.
2. *The Tigre* bids all *wild beasts* stand away, *and said, that she onely* would make an end of the war.
3. *The Hunter darteth on.*
4. *The Tigre is* forthwith *wounded.*
5 *The Fox asked him, as he fled out of the battel, and drew out the dart, Who had so much wounded a lusty beast?*
6. *She made answer, That she did not know the causer of her wound; but that she* guessed *by the greatnesse of the wound, that it was some Man.*
7. Mor. *Stout men are for the most part rash; but skill overcometh force, and wit strength.*

103. Of the Bulls, and the Lion.

1. *THere were four Bulls* that resolved to live and die one with another.
2. *A Lion espyed them feeding together, and although he was hungry, yet, he* was afraid to set upon them all together.
3. *First, he laboured by cunning words to part them, and then he tears them in pieces being parted.*
4. Mor. *Nothing is more strong than concord: discord maketh even strong men weak.*

104. Of the Fir-tree, and the Brambles.

1. *THe Fir-tree is reported, to have once despised the Brambles; it brags, that it was tall,* was placed in buildings. *and that it stood in ships with a sail; but that the brambles were low, and base,* and fit for no service at all.
2. *Whose answer was on this manner, Thou fir-tree, forsooth, dost glory in thine own good things, and dost insult in our ills.*
3. *But thou dost not relate thine own ills, and thou omittest our good things.*
4. *When thou art cut down with a sounding ax, O how thou couldst then wish, thou wert like us that are secure.*
5. Mor. *Both high fortune hath its evil, and low fortune its good things.*
6 *That I may say nothing else, this is secure and safe; but that is neither without fear, nor without danger.*
7. Horace *sings in his Lyrick verses,*
The lofties towers are oft'ner born
With greater falls; high hills are torn
With thunder.

105. Of the Fisher, and the little Fish.

1. A *Little fish being pull'd out with a hook, intreats the fisher, that he would let it escape.*
2. *It said, It was but* newly spawned *by its dam, and that it should* not do much good at a table, *seeing it was but yet a very small one: If he would let it go, it would come again afterwards of its own mind to his hook when it was* a good big one.
3. *The fisher said, He would not forgo a certain booty, though it was but a very little one.*
4. *What*

102. *De Tigride, & Vulpe.*

1. VEnator *jaculis agitabat feras.*
2. Tigris *jubet omnes* feras *abſiſtere*; ſeſe unam ait *bellum confecturam.*
3. Pergit venator jaculari.
4. Tigris *oppidò* lauciatur.
5. Fugientem è prælio, telumque extrahentem percontatur vulpes Quiſnam valentem belluam tam valdè vulnerâſſet.
6. Reſpondet, ſe authorem vulneris haud nôſſe: verùm ex vulneris magnitudine *capere* ſe *conjecturam*, aliquem fuiſſe virum.
7. *Mor.* Fortes plerumque ſunt temerarii: & ars vim, ingenium fortitudinem ſuperat.

103. *De Tauris, & Leone.*

1. QUatuor fuére tauri, *quibus placuit communem ipſorum eſſe ſalutem*, & commune periculum.
2. Vidit leo ſimul paſcentes; etſi eſurit, tamen *conjunctos aggredi* metuit.
3. Primùm, dat operam verbis fallacibus ſegregare; tum ſegregatos laniat.
4. *Mor.* Concordiâ nihil eſt firmius: diſcordiâ etiam fortes reddit imbecilles.

104. *De Abiete, & Dumis*

1. FErtur olim abies deſpicere dumos: jactat ſe proceram eſſe, *locari in ædibus*, cum velo ſtare in navibus; Dumos autem humiles, viles, *nulli uſui idoneos.*
2. Quorum quidem tale fuit reſponſum: Tu ſanè, Abies, tuis gloriare bonis, & noſtris inſultas malis.
3. Verùm nec tua refers mala, & noſtra præteris bona.
4. Cùm tu *ſonanti detruncâre ſecuri, quàm velles tum nobis*, qui ſecuri ſumus, eſſe te ſimilem.
5. *Mor.* Et ſummæ fortunæ ſua inſunt mala, & humili fortunæ ſua bona.
6. Ut nil aliud nunc dicam, hæc ſecura eſt ac tuta, Illa nec extra metum eſt, nec caret periculo.
7. *Horatius* canit in Lyricis.

Celſæ graviore caſu,
Decidunt turres: feriuntque ſummos
Fulmina montes.

15. *De Piſcatore, & Piſciculo.*

1. SUb ductus hamo piſciculus, orat piſcatorem ſe dimittat.
2. Ait *modò* ſe à matre *ſuſum*; atque *menſam*, cùm adhuc minutus ſit, *non multum juvare.* Si dimittat, poſtea *grandem* ultro ad hamum ejus rediturum.
3. Piſcator negat ſe dimiſſurum prædam certam, licèt exiguam.

4. *Woat I have, quoth he, I know; what I may have, I know not:* I will not forgo a bird in the hand, for two in the wood.

5. *Mor.* A thing certain is better than an uncertain; *a thing preſent, is better then that which is to come: although* ſometimes a ſmall profit being let go, hath brought a great one.

106. Of the Bird, and her young ones.

1. A *Bird adviſed her young ones, being laid in the ſtanding corn, that they would* be ſure to mind, *if any thing was ſpoken concerning the ſeaſon* [or, *reaping time,*] whilſt ſhe was away.

2. *The young ones being ſad, told the dam, when ſhe came back again from feeding, that* the Landlord had let that work to his neighbours.

3. *She made anſwer, that there was no danger.*

4. *Likewiſe on an other day, being in a fright, they told her, that his friends were intreated to come and reap.*

5. *She bids them again,* be quiet.

6. *The third time, as ſoon as ever ſhe heard that the Landlord and his ſon were reſolved, the next morning,* to begin to ſhear; Now, *quoth ſhe,* it is time for us to get away.

7. *I did not fear the neighbours and friends, becauſe I knew they were not like to come.*

8. *But I fear the Landlord,* for he hath a care of the buſineſs.

9. *Mor.* The moſt of us are ſloathful in other mens buſineſſes: *but,* if they would have any thing well looked to, put it not over to another, but look to it thy ſelf.

107. Of the Covetous man, and the Envious man.

1. *TWo men prayed to* Jupiter, *a covetous man, and an envious man.*

2. Jupiter *ſends* Apollo *to ſatisfie their deſires: he grants them both, free liberty to wiſh what they would, on this condition, that* what thing ſoever the one requeſted, the other ſhould receive it double.

3. The covetous man makes a ſtand a great while, *becauſe he thinks nothing will be enough.*

4. *At the laſt, he aſked* many things, *and his fellow received double.*

5. Now then, *the envious man deſired this, That he himſelf might loſe one of his eyes, being glad that his fellow ſhould be puniſhed with the loſs of both.*

6. Mor. *What can ſatisfie covetouſneſſe?*

7. *But nothing is madder than envie: which, ſo it may hurt another, wiſheth it ſelf a miſchief.*

108. Of the Lion, and the ſhe-Goat.

1. A *Lion ſaw a ſhe Goat hanging upon a rock ful of brambles.*

2. *He perſwades her to come down, to crop the thyme, and the willows in the plain ground.*

3. *The ſhe-goat refuſeth to come down, making a loud anſwer, that his words in need were not ill, but his mind was full of knavery.*

5. *Mor.* Conſider who perſwades you to any thing.

6. *Many perſwade thee things that are good, not for thee, but for themſelves.*

4. Quid habeam, inquit, ſcio; quid ſim habiturus, neſcio: *Ego ſpem pretio non emam.*

5. Mor. *Certum præſtat incerto*, præſens futuro; etſi *nonnunquam exile commodum omiſſum attulit magnum.*

106. *De Alite, & Pullis ejus.*

1. ALes poſitos in ſ gete pullos monet, ut, *dum ipſa abeſt, diligenter attendant*, ſi fiat ſermo de occaſione.

2. Redeunti à paſtu matri, pulli anxii narrant, *dominum agri operam illam mandáſſe vicinis.*

3. Reſpondet, nihil eſſe periculi.

4. Item alio die trepidi aiunt, rogatos ad metendum eſſe amicos.

5. Iterum jubet illa, ut *ſint ſecuri.*

6. Tertiò, ut audivit ipſum dominum cum filio ſtatuiſſe, poſtero manè, *cum falce meſſem intrare*; *Jam*, inquit, *tempus eſt, ut fugiamus.*

7. Vicinos & amicos non timui, quia non venturos ſcivi.

8. Timeo dominum, *illi enim res cordi eſt.*

9. Mor. *Socordes alienis rebus plerique ſumus*; quòd *ſi quid veſtræ curatum velis, alteri nè mandes, ſed cures ipſe.*

107. *De Avaro, & Invido.*

1. DUo homines orabant *Jovem*, cupidus, & invidus.

2. Mittitur à *Jove Apollo* per hunc ut eorum votis ſatisfiat; dat hic utrique optandi libertatem facultatem hac conditione, ut *quodcunque petiſſet alter, id ipſum alter acciperet duplicatum.*

3. *Hæret diucupidus*, cùm nihil putat fore ſatis.

4. Petit tandem non pauca, & duplum accipit ſocius.

5. *Porrò*, invidus hoc petit, ut ipſe *uno privetur oculorum*, lætus ſocium mulctandum eſſe utroque.

6. *Mor.* Avaritiam quid poteſt ſatiare?

7. Invidiâ verò dementius eſt nihil; quæ dummodo noceat alteri, ſibimet imprecatur malum.

108. *De Leone, & Capella.*

1. VIdet leo pendère *dumoſâ de rupe* capellam.

2. Suadet deſcendere, ut in campo thymum ſaliceſque carpat.

3. Recuſat capella deſcendere; verba quidem ejus haud ſanè mala, ſed mentem eſſe plenam doli, reclamans.

4. Mor. *Cogita quis quid ſuadeat.*

5. Multi ſuadent utilia non tibi, ſed ſibi.

109. Of the Crow, and the Pitcher.

1. A *Thirsty Crow found a pitcher of water*; *but* the pitcher was too deep for the Crow to reach to the water.
2. *He strives to pour out the pitcher, but he was not able to do it.*
3. *Then he puts in pibble-stones, which he gathered out of the sand*; *and by this means* the water is raised, *and the Crow drinks.*
4. Mor. *Sometimes thou shalt do that by wisdome and advice, that thou canst not do by force.*

110. Of the Lion, and the Hunter.

1. A *Lion wrangleth with a Hunter.*
2. *He preferreth his own strength beyond a mans strength.*
3. After long disputes, *the Hunter brings the Lion* to a stately Tomb, *wherein a Lion was engraven*, laying his head on a mans knee.
4. The beast said, That was not evidence enough.
5. *For he said, Men engrave what they list*; *but if Lions also were crafts-masters, a man should be engraven under the lions feet.*
6. *Mor.* Every one, as far as he can, both saith and doth what he thinketh may advantage his own party and cause.

111. Of the Boy, and the Thief.

1. A *Boy sat* at a Well *weeping.*
2. *A thief asked him the cause of his weeping.*
3. *The boy said, that the rope was broken, and a pitcher of gold was fallen into the water.*
4. The man strip'd himself, *and leaped into the well, and looked.*
5. *When he could not find the vessel, he came up again, and could neither find the boy nor his coat there.*
6. *Because the boy had taken his coat, and run away.*
7. *Mor.* They are deceived sometimes, that use to deceive others.

112. Of the Countrey-man, and the Bullock.

1. A *Countrey-man* had a bullock that would neither abide tying nor yoking.
2. *The man being somewhat cunning, cuts off the beasts horns, (for he snag'd with his horns) then he yoked him, not to the wain, but to the plow, lest, as he was wont, he should kick his Master.*
3. *He holds the plow himself, being glad that by his pains he had brought it to passe, that he could now be safe both from his horns and hoofs.*
4. *But* what became of it? *The bullock every like resisting*, fills the Countrey-mans head and face with sand, *by scraping it abroad with his feet.*
5. Mor. *There are some so intractable, that they cannot be dealt withall by skill, or any policy.*

109. *De Cornice, & Urna.*

1. SItibunda cornix reperit urnam aquæ; ſed *erat urna profundior, quàm ut poſſet à corvice aqua contingi.*
2. Conatur effundere urnam, nec valet.
3. Tum lectos ex arenâ ſcrupulos injectat: hoc modo *aqua levatur*, & cornix bibit.
4. *Mor.* Interdum id, quod non potes efficere vi, efficies prudentiâ & conſilio.

110. *De Leone, & Venatore.*

1. IItigant leo cum venatore.
2. Suum præfert fortitudinem, hominis fortitudini.
3. *Poſt longa jurgia*, venator ducit leonem *ad Mauſolæum*, in quo ſculptus erat leo *caput deponens in gremium viri.*
4. *Negat fera, id ſatis eſſe indicii.*
5. Homines enim ſculpere quod vellent, ait; quod ſi & leones forent artifices, jam virum ſculptum iri ſub pedibus leonis.
6. Mor. *Quiſque quoad poteſt, & dicit & facit, quod ſuæ parti & cauſæ putat prodeſſe.*

111. *De Puero, & Fure.*

1. SEdebat puer flens *apud puteum.*
2. Fur rogat cauſam flendi.
3. Puer dicit, rupto fune incidiſſe in aquas urnam auri.
4. *Homo exuit ſe*, inſilit in puteum, quærit.
5. Vaſe non inventô, conſcendit, atque ibi nec puerum, nec ſuam invenit tunicam.
6. Puer quippe ſubreptâ tunicâ fugerat.
7. Mor. *Falluntur interdum, qui fallere ſolent.*

112. *De Ruſtico, & Juvenco.*

1. ERat ruſtico *juvencus, vinculi omniſque jugi impatiens.*
2. Homo aſtutulus beſtiæ reſecat cornua (*cornibus* enim *pennat*) tum jungit non currui ſed aratro, ne, ut ſolet, herum *pulſaret calcibus.*
3. Stivam ipſe tenet, gaudens induſtria effeciſſe, ut jam foret tutus, & à cornibus, & ab unguibus.
4. Sed *quid evenit?* Taurus ſubinde reſiſtens, ſpargendo pedibus, *os caputque ruſtici opplet arenâ.*
5. *Mor.* Sunt nonnulli ſic intractabiles, ut nullâ quant arte, nullo conſilio tractari.

113. *De*

113. Of the Satyre, and the Traveller.

1. A *Satyre, which was formerly accounted the god of the woods, taking pity of a Traveller, that was* covered with the snow, and starved with cold, *brought him into his cave, and* cherished him with a fire.

2. *And as he blew his hands, he asked him the reason; who made answer, and said, That they may be warm.*

3. *Afterwards, when they were set down, the Traveller blew his* fried barley; *and being asked why he did it, he said, That it may be cold.*

4. *Then the Satyr presently casting out the traveller, said, I will not have him to be in my cave, that hath a mouth of so contrary tempers.*

5. Mor. *Take heed you live not with a* double tongued man, and one that is a *Proteus* in his talk.

114. Of the Boar, and the Countryman.

1. *THe Country man* cut off the ear of a Boar, *that spoiled his corn.*

2. *He cut off the other ear of him, being found a second time.*

3. *He caught him when he came again,* for all that; *and then carried him, being caught, into the City, as* intended for a dainty to his Lord.

4. *Now when the beast was* cut up at the table, the heart was not to be found.

5. *When the Master chased, and asked the cooks earnestly for it, the Baily answered, My Lord, It is no wonder that the heart is not to be found, I think the foolish boar never had any heart.*

6 *For, if he had had any heart, he would never have returned so often to my corn, to his own smart.*

7. *Thus said the Country-man.*

8 *But all the guests were ready* to die with laughing, *and* set up a loud laughter *at the folly of the Country man.*

9. Mor. *Many mens life is so* witlesse, *that you may make a question, whether they have a heart or not.*

115. Of the Bull, and the Mouse.

1. A *Mouse had bitten a Bull by the foot, and run into her hole.*

2. *The Bull* shakes his horns, *and seeks for the enemy, but could not see him any where.*

3. *The mouse mocks him, and saith, Because thou art strong and big, thou may not therefore scorn every body.*

4. *Now a little mouse hath hurt thee, and that indeed* without any recompence.

5. Mor. That proverb is thred-bare, *which I would expresse more significantly in our own tongue,* Let no man be too heedlesse of his enemy. *In Latin thus:* Nemo hostem suum flocci pendat.

116. Of the Country man, and *Hercules.*

1. A *Country mans waggon stuck fast in the deep clay.*

2. *He presently lay all along, and besought the god* Hercules *to help him.*

3. *A voice thundreth from heaven; it saith, Thou fool, whip thy horses, and set*

113. *De Satyro, & Vintore.*

1. SAtyrus, qui deus nemorum olim eſt habitus, viatorem *nive obrutum*, atque *algore enectum*, miſeratus, ducit in antrum ſuum, *fovet igne.*

2. *Spirantem* autem *in manus* percontatur cauſam, qui reſpondens, Ut calficant, inquit.

3. Poſtea cùm accumberent, ſufflat viator in *polentam*; quod cur faceret interrogatus, Ut frigeſcat, inquit.

4. Tunc continuò Satyrus viatorem ejiciens, Nolo, inquit, in meo ſit antro, cui tam *diverſum eſt os.*

5. *Mor.* Cave ſit in tuo convictu *homo duplici ore, quique in ſermone eſt* Proteus.

114. *De Apro, & Ruſtico.*

1. APro vaſtanti ſegetes ruſticus *præcîdit auriculam*,

2. Iterum deprehenſo præcidit alteram.

3. Et *tunc* quoque redeuntem capit, captum portat in urbem, *deſtinatum lautitiæ ſui patroni.*

4. *Sed* jam *in convivio* belluâ, *nuſquam apparet cor.*

5. Excandeſcente hero, & flagitante coquos, villicus reſpondet, Patrone, non eſt mirum non apparere cor: credo ſtultum aprum nunquam cor habuiſſe.

6. Nam ſi cor habuiſſet, nunquam *in pœnam* ſuam ad meas ſegetes totiès rediiſſet.

7. Sic Ruſticus.

8. At omnes convivæ *emori riſu, cachinnari* de ſtultitia ruſtici.

9. *Mor.* Multorum hominum eſt adeò *excors vita*, ut non cor habeant poſſis ambigere.

115. *De Tauro, & Mure.*

1. MUs tauri pedem momorderat fugiens in antrum ſuum.

2. Taurus *vibrat cornua*, quærit hoſtem, nuſquam videt.

3. Irridet eum mus; quia, inquit, robuſtus es, ac vaſtus, non idcirco quemvis contemſeris.

4. Nunc te, & quidem *gratis*, lædit exiguus mus.

5. Mor. *Tritum eſt illud verbum*, quod ſignificantiùs noſtrate linguâ dixerim, *Let no man be too heedleſs of his enemie.* Latinè ſic:

Nemo hoſtem ſuum flocci pendat.

116. *De Ruſtico, & Hercule.*

1. RUſtici currus hæret in profundo luto.

2. Mox ſupinus deum *Herculem* implorat.

3. Intonat vox è cœlo: Ineptes, inquit, *flagella equos*, & ipſe *annitere rotis*,

thy ſhoulders to the wheels, *and then call* Hercules.

4. *For then* Hercules *will come if he be called.*

5. Mor. *Idle wiſhes do no good, which verily God doth not heed.* They ſay, Help thy ſelf, and then God himſelf will help thee.

117. Of the Gooſe.

1. *THere was a Gooſe which laye'd golden eggs, every day one.*

2. *The owner, that he might become rich on a ſuddain, killeth the gooſe, hoping that a treaſure lay within her.*

3. *But when the gooſe was found empty, the poor man was amaz'd, and from thence forward, ſighed heavily, and took on, that both the thing, and the hope of it, were loſt.*

4 Mor. *Our deſires are to be moderated. We muſt have a care, that we be not over-haſty, or too greedy: for, both too much haſte doth hurt, and* he that ſeeketh for more than is fitting, doth oftentimes get nothing.

118. Of the Graſhopper, and the Piſmire.

1. *WHereas the Graſhopper chirps all ſummer, the Piſmire is* buſie about her harveſt; *ſhe hurrieth corns into her hole, laying them up againſt winter.*

2 When the winter grew ſharp, *the hunger ſtarv'd Graſhopper came to the Piſmire, and begged meat.*

3. *The Piſmire refuſed to give her any, and told her, That ſhe her ſelf had taken pains, whilſt ſhe ſung.*

4 Mor. *He that is ſlothful in youth, ſhall want in old age;* and he that doth not ſpare, ſhall beg in time to come.

119. Of the Ape, and her two Cubs.

1. *WHen an Ape, as they ſay, hath brought forth two cubs, ſhe loveth the one and careth not for the other.*

2. She had two at a litter, and when a fright came upon her, *ſhe, to avoid the danger, caught that which ſhe loved* in her arms, *which (as ſhe ran away in haſte) ſhe daſhed againſt a great ſtone, and killed.*

3. *But that which was not regarded, which ſtuck cloſe on her rough back as ſhe ran away, remained ſafe.*

4. *Mor.* It often comes to paſſe, *that parents are an occaſion of miſchief and danger to that ſon, whom they tenderly affect, through their too much indulgency: whilſt he, whom they leſſe affect, behaves himſelf gallantly and honeſtly.*

120. Of the Ox, and the Steer.

1. *AN Ox being* now grown ancient, *drew the plow every day.*

2 *A Steer,* that had never known labour, *skipped in the neighbouring paſtures, and at laſt inſulteth over the fortune of his elder.*

3. *He vaunteth, That he never knew yoke or bands, that he was free and at eaſe; whereas the Ox had his neck worn bare with labour.*

4. *And again, That he was ſlick, and in good caſe: whereas the Ox was rugged and lean.*

5. *His*

rotis, atque tum *Herculem* vocato.

4. Tum enim aderit *Hercules* vocatus.

5. *Mor.* Nil proſunt otioſa vota, quæ ſanè Deus non audit. *Juva temet*, inquiunt; *ipſe tum juvabit te Deus.*

117. *De Anſere.*

1. FUit anſer qui *ponebat ova aurea*, ſingulis diebus ſingula.

2. Dominus, ut ſubitò fiat dives, anſerem jugulat; ſperans intus latere gazam.

3. Sed anſere invento vacuo, ſtupet miſer, anxiéque dehinc ſuſpirat, ac plangit, & rem & ſpem perdidiſſe.

4. *Mor.* Moderanda ſunt vota. Curandum eſt, nè vel præproperi ſimus vel nimii. Nam & feſtinantia nocet; & *qui plura, quàm decet, quærit, interdum acquirit nihil.*

118. *De Cicadâ, & Formicâ.*

1. CUm per æſtatem cicada cantat, formica *ſuam exercet meſſem*; trahit in antrum grana, reponens in hyemem.

2. Sæviente brumâ, famelica cicada venit ad formicam, mendicat victum.

3. Renuit formica, dictitans ſeſe, dum illa cantabat, laborâſſe.

4. *Mor.* Qui ſegnis eſt in juventâ, egebit in ſenectâ; & *qui non parcit, olim mendicabit.*

119. *De Simiâ, & duobus ejus Natis.*

1. SImia, ut ferunt, cùm peperit gemellos, alterum diligit, alterum negligit.

2. *Erat puerpera cum gemellis*, atque *cùm incidiſſet terror*, vitatura periculum, dilectum *prehendit ulnis*, quem (dum præceps fugitat) collidit petræ, atque enecat.

3. Neglectus autem, qui in hirſuto hæſerat tergo fugientis, manſit incolumis.

4. Mor. *Solet evenire*, ut ipſi parentes, filio quem tenerè amant, præ nimiâ indulgentiâ ſint mali occaſio & periculi: eo, quem minùs amant, præſtante ſe ſtrenuum ac probum.

120. *De Bove, & Juvenco.*

1. BOs *jam grandis ævo*, quotidie trahebat aratrum.

2. Juvencus *laboris expers*, vicinis exſultat in paſcuis, ac tandem inſultat fortunæ ſenioris.

3. Jactat ſe jugi ac vinculi inſcium, ſe liberum, ſe ocioſum: illi attritum eſſe labore collum.

4. Denique ſe glabrum, ac nitidum; illum eſſe hirſutum ac ſqualidum.

Se-

5. His elder at that time indeed said nothing to the contrary; but shortly after he saw his skipper to be drawn to the Altars, and then he spake to him in these words.

6. What is thy easie life come to?

7. The secure ease hath brought thee to the ax.

8. Now at the least-way, (as I suppose) thou dost rather perswade me to labour, which preserves me, than to ease, which hath now hated thee to the slaughter.

9. Mor. To order our life well, we had need of labour and watchfulness.

10. But a sloathful person, and one that is given to pleasure, shall have that end of his things, which he would be loath to have.

121. Of the Dog, and the Lion.

1. THe dog meets a lion, and jeers him, (saying) Why dost thou, poor wretch, being starved with hunger, run up and down the woods, and by-places.

2. Look upon me, that am fat, and well liking; and I get not these by labour, but by ease.

3. Then the Lion (made answer) Thou indeed hast thy good fare; but, thou fool, thou hast hands withal.

4. Be thou a slave, that canst do like a slave. I indeed am free, and will not serve.

5. Mor. The Lion answered gallantly; for, Liberty is better than any thing whatsoever.

122. Of the Fishes.

1. A Fresh-water fish was carried into the Sea by the force of the stream; where, it bragging of its nobility, set light by all the sea-kind of fish.

2. The Seal could not endure this, but said, Its Nobility should then be shewed, if it being caught with the Seal, should be carried with him to the market.

3. That he himself should be bought up by the Nobles, but it by the ordinary sort of people.

4. Mor. Many are so taken with a desire of glory, that they themselves vaunt and brag of themselves.

5. But the commendation of his own mouth, is not accounted a commendation for a man, but is entertained with the laughter of them that hear it.

123. Of the Libard, and the Fox.

1. A Libard, that hath a speckled back, began to look big upon it; the other wilde beasts, and the very Lions, being scorned by him.

2. A fox comes to him, and perswades him not to be proud, saying, That he indeed had a gay skin, but himself had a gallant wit.

3. Mor. There is a difference and an order of good things.

4. The goods of the body excel the goods of fortune; and it behoveth, that the goods of the mind be preferred before them both.

124. Of the Fox, and the shee-Libard.

1. WHen the she-Libard once set light by a Fox, in comparison of her self, because she had a skin speckled with all kind of coloured spots. The Fox made answer, That she her self had that comeliness in her mind, which she had in her skin.

2. Mor. And indeed it is much better to have a nimble wit, than a speckled skin.

5. Senior tum quidem nihil contra; ſed brevi poſt tempore videt hunc inſultorem duci ad aras, ac tum hiſce verbis affatur.

6. *Quò tua mollis vita pervenit?*

7. Securum ſtud otium rediit ad ſecurim.

8. Jam ſaltem (ut opinor) potiùs ſuades mihi laborem, qui me tuetur, quàm otium, quod nunc te traxit ad necem.

9. *Mor.* Ad vitam rectè gerendam, opus eſt labore & vigilantiâ.

10. Socors autem & voluptati deditus, *ſuarum rerum, quem nollet, ſortitur exitum.*

121. *De Cane, & Leone.*

1. OCcurrit canis leoni, jocatur; Quid tu miſer ex hauſtus inediâ percurris ſylvas & *devia?*

2. Me ſpecta pinguem ac nitidum; atque hæc non labore conſequor, ſed otio.

3. Tum leo. Habes quidem tuas epulas; ſed habes ſtolide, etiam vincula.

4. Tu ſervus eſto, qui ſervire potes: ego quidem ſum liber, nec ſervire volo.

5. *Mor.* Pulchrè reſpondet leo; *quibuſlibet*, enim, *rebus potior eſt libertas.*

122. *De Piſcibus.*

1. PIſcis *fluviatilis* vi fluminis correptus eſt in mare, ubi ſuam efferens Nobilitatem, omne marinum genus, *vili pendebat.*

2. Non tulit hoc Phoca, ſed ait, tunc fore indicium Nobilitatis ſi cum phocâ captus portetur ad forum.

3. Se emptum iri à Nobilibus, illum autem à plebe.

4. *Mor.* Multi ſic capti ſunt libidine gloriæ, ut ſeſe ipſi prædicent & jactent.

5. Sed laus ſui oris non datur homini laudi, at excipitur cum auditorum riſu.

123. *De Pardo, & Vulpecula.*

1. PArdus, cui *pictum* eſt *tergum*; cæteris feris, etiam leonibus deſpectis, *intumeſcebat.*

2. Accedit ad hunc vulpecula, ſuadet non ſuperbire, dicens, Illi quidem ſpecioſam eſſe pellem, ſibi verò ſpecioſam eſſe mentem.

3. *Mor.* Diſcrimen eſt bonorum, & ordo.

4. Bona corporis præſtant bonis fortunæ: utriſque illis animi bona præferantur, oportet.

124. *De Vulpeculâ, & Pardale.*

1. CÙm aliquando pardalis vulpem præſe conemeret, quòd ipſa *pellem haberet omnigenis colorum maculis variegatam.* Reſpondit vulpes, ſibi id décoris in animo eſſe, quod illi eſſet in cute.

2. Mor. *Neque* verò *paulo ſatius eſt ingenio* præditum eſſe *vafro*, quàm *cum verſicolore.*

125. Of the Fox, and the Cat.

1. *When once the Fox, in a diſcourſe that ſhe had with the Cat, bragged, that he had ſeveral ſhifts, ſo that he had even a budget full of tricks; The Cat anſwered, That ſhe had but one ſhift only to rely upon, if any danger ſhould be.*

2. *As they were talking, on a ſuddain, a cry was heard, of dogs coming towards them.*

3. *Then the Cat leap'd into a very high tree, whereas the Fox in the interim being ſurrounded with a kennel of hounds, was catch'd.*

4 Mor. *The fable implies, that one device is better ſometimes, ſo that it be true and effectual, than many tricks, and vain devices.*

126. Of the King, and the Apes.

1. *A King of Ægypt taught ſome Apes, that they might* perfectly learn how to dance.

2. *For, as no living creature doth more reſemble the ſhape of a man, ſo none elſe doth better, or more willingly, imitate men's actions.*

3. *Therefore,* after they were very well taught *the art of dancing, they began to dance, being clad in purple robes, and diſguiſed: and the* ſhow took very well a *long time, till* a conceited merry man, *among the ſpectators, threw nuts amongſt them, which he carried privately in his pocket.*

4. *Then preſently the Apes, as ſoon as they had ſeen the nuts, having forgotten the dance,* began to be that which they were before: *and on a ſudden from dancers, they returned to Apes: and having torn their viſards, and rent their clothes,* they ſcrambled one with another for the nuts, to the exceeding great laughter of the beholders.

5. Mor. *This fable adviſeth us, that the ornaments of fortune, do not alter a mans diſpoſition.*

127. Of the Aſſe and the Travellers.

1. *When two men by chance had found an aſſe in the deſart, they began to fall out betwixt themſelves, whether of them ſhould lead him home as his own.*

2. *For he ſeemed to be offered by fortune to both alike.*

3. *In the mean time,* whilſt they wrangled about this matter one with another, *the aſſe got away, and* neither of them enjoyed him.

4 Mor. *Some men fall ſhort of preſent advantages, which, through their ignorance, they know not how to make uſe of.*

128. Of the Fiſhermen.

1. *Some fiſhermen having caſt in their nets,* hailed out Tortoiſes.

2. *When they had ſhared them amongſt themſelves, and* were not able to eat them up all, *they invited* Mercury, *as he chanced to come to them, to their cheer.*

3. *But he, perceiving, that he was not at all invited,* out of any good will, *but that he might eaſe them from over-glutting themſelves with the meat, refuſed, and bad them eat the Tortoiſes themſelves, which they had caught.*

4. Mor.

125. *De Vulpe, & Fele.*

1. CUm aliquando vulpes in colloquio, quod illi erat cum fele, jactaret ſibi varias eſſe technas, adeò ut vel *peram* haberet *dolis refertam*; Felis autem reſpondit, ſibi unicam duntaxat artem eſſe cui fideret, ſi quid eſſet diſcriminis.

2. Inter confabulandum, repentè *canum* accurrentium *tumultus* auditur.

3. Ibi felis in arborem altiſſimam ſubſiliit, cùm vulpes interim *à canum agmine* cincta capitur.

4. *Mor.* Innuit fabula, præſtabilius eſſe nonnunquam unicum conſilium, modò id ſit verum & efficax, quam plures dolos, *conſiliaque frivola.*

126. *De Rege, & Simiis.*

1. REx quidam *Egyptius* aliquot ſimias inſtituit, ut *ſaltandi rationem perdiſcerent.*

2. Ut enim nullum animal ad figuram hominis propiùs accedit; ità nec aliud, actus humanos aut meliùs, aut libentiùs, imitatur.

3. Artem itaque ſaltandi *protinus edoctæ* ſaltare cœperunt inſignibus indutæ purpureis, ac perſonatæ: multóque jam tempore *mirum in modum placebat ſpectaculum*; donec è ſpectatoribus *facetus quiſpiam*, nuces, quas clanculùm in ſinu geſtabat, in medium abjecit.

Ibi ſtatim ſimiæ, ſimul atque nuces vidiſſent, oblitæ choreæ, *id eſſe cœperunt, quod anteà fuerant*, ; ac repentè è ſaltatricibus in ſimias redierunt, contritiſque perſonis, dilaceratiſque veſtibus, *pro nucibus inter ſe pugnabant, non ſine maximo ſpectatorum riſu.*

5. *Mor.* Admonet hæc fabula, fortunæ ornamenta non mutare hominis ingenium.

127. *De Aſino, & Viatoribus.*

1. DUo quidam cùm in deſertis locis aſinum quempiam fortè fortunâ nacti eſſent, contendere inter ſe cœperunt, uter eorum, utì ſuum, domum abduceret.

2. Nam utrique pariter à fortunâ videbatur objectus.

3. Hac interim *de re illis invicem altercantibus*, aſinus ſeſe ſubduxit, *ac neuter eo potitus eſt.*

4. *Mor.* Quidam *à præſentibus commodis*, quibus ob inſcitiam uti neſciunt, *excidunt.*

128. *De Piſcatoribus.*

1. PIſcatores aliquot, jacto reti, *teſtudines eduxerunt.*

2. Eas cum eſſent inter ſe partiti, *neque ſufficerent omnibus comedendis*; *Mercurium* fortè accedentem, invitârunt ad convivium.

3. At is, intelligens ſe neutiquam *humanitatis gratiâ* vocari, ſed ut *eos faſtidio cibi ſublevaret*, recuſavit; juſſitque ut ipſi ſua teſtudines ederent, quas cepiſſent.

4. Mor. *Some men, after they have unadviſedly undertaken any thing, implore other mens ayd,* whom they may engage in their own buſineſs.

129. Of the Aſs.

1. AT Cumanum, *an Aſſe, that was weary of his ſl very, having bicken the bridle, had run away into a foreſt: He fitted a Lions ſkin, which by chance he had found there, to his body, and ſo behaved himſelf inſtead of a Lion; frighting both men and wild beaſts with his voice and tail.*

2. *For the Cumani do not know a Lion.*

3. *This* diſguiſed Aſs *there ore,* bare ſway a great while *after this manner, being taken and feared* for a huge Lion; *till a ſtranger going to* Cumæ, *(one, who had oft times ſeen both a Lion and an Aſs, and therefore it was no hard matter for him to know him) found, that it was an aſſe by* his loaf ears, *and by ſome other ſignes, and brought him home, being* ſoundly cudgeled; *and reſtored him to his Maſter, that owned him.*

4. *Now in the mean time, the aſſe being already owned,* made all the people of *Cumanum* laugh exceedingly, *whom erewhile, he being thought to be a Lion,* had almoſt frighted to death.

5. Mor. *We cannot well hide thoſe vices, which have grown up with us, ever ſince we were children.*

130. Of the Beetle, and the Eagle.

1. A *Beetle on a time, being ſlighted by an Eagle,* began to think of taking revenge on ſome way or other.

2. *He ſearched diligently where the Eagle had built her neſt; the Beetle crept to it, and threw down her eggs, with the like wile.*

3. *When the Eagle had often changed her dwelling, and* did no good, *ſhe went to* Jupiter, *her Patron, and* told him her miſery.

4. *He bids her lay her eggs in his lap, which were like to be ſafe even in that place.*

5. *But the peeviſh Beetle crept hither alſo,* by the welts and plaits of his cloaths, whilſt *Jupiter* never felt it at all.

6. *Afterwards, when* Jupiter *ſaw the eggs to be ſtirred, and did not well mind,* being affrighted at the ſtrangeneſs of the matter, he ſhaked his lap, and threw them on the ground.

7. Mor. *This fable teacheth us,* That no man, though he be never ſo little, is to be undervalued.

131. Of the Satyr, and the Country man.

1. A *Satyre, when he* was very cold, *in an extraordinary great froſt, was brought into his houſe, and entertained by a Country man.*

2. *And wondring why the man* blew into his hands, which he held to his mouth, *he asked him why he did ſo?*

3. *He made anſwer, That he might warm his cold hands,* with the warmth of his breath

4. *Afterwards when,* after a fire was made, and the Table furniſhed, he blew again into his hot pottage; *He wondring alſo the more at him,* enquired of him what this might mean.

5. *That*

4. *Mor.* Nonnulli, poſteaquam inconſultè quippiam adorti ſunt, aliorum implorant auxilium, *quos ſuo negotio admiſceant.*

129. *De Aſino.*

1. APud *Cumanos* aſinus quiſpiam pertæſus ſervitutem, abrupto loro in ſylvam aufugerat; illic fortè repertas leonis exuvias corpori applicabat ſuo, atque ità pro leone ſe gerebat, homines pariter ac feras voce caudaque territans.

2. Nam Cumani leonem ignorant.

3. Ad hunc igitur modum *regnabat aliquamdiu perſonatus hic aſinus, pro leone immani* habitus ac formidatus, donec holpes quiſpiam *Cumas* profectus, (qui ſæpenumerò viderat & leonem, & aſinum, atque ob id non erat ei difficile dignoſcere) *aurium prominentium* indicio, atque aliis quibuſdam conjecturis, aſinum eſſe deprehendit, ac *probè fuſtigatum* reduxit, dominóque agnoſcenti reddidit.

4. Interim autem *riſum non mediocrem concitabat omnibus Cumanis* aſinus jam agnitus, quos dudum, creditus leo, *metu propemodum exanimaverat.*

5. *Mor.* Haud facilè tegimus vitia, quæ à pueris nobiſcum adolevêrunt.

130. *De Scarabæo, & Aquilâ.*

1. SCarabæus aliquando ſpretus ab aquilâ, *cœpit de vindictâ quoquo pacto ſumenda cogitare.*

2. Perveſtigavit ubinam aquila nidum collocâſſet, adrepſit ſcarabæus, & ova ſimili dolo dejecit.

3. Aquila cùm ſæpius domicilium commutâſſet, *neque quicquam proficeret,* Jovem patronum adiit, *exponit calamitatem ſuam.*

4. *Is* jubet, ut ſuo in gremio ponat ova, vel iſtic in tuto futura.

5. Et huc per *veſtis lacinias, ſinuſque* prorepſit pertinax ſcarabæus, *haud quaquam ſentiente Jove.*

6. Deinde ubi videt ova commoveri *Jupiter,* neque ſatis animadverterit, *territus rei novitate, excuſſo gremio, in terram dejecit.*

7. *Mor.* Monet hæc fabella, *nemrinem, quantumvis pruſillum, contemnendum eſſe.*

131. *De Satyro, & Ruſtico.*

1. SAtyrus quidam cùm *vehementer algeret, hyberno gelu ſuprà modum ſæviente,* à ruſtico quodam inductus eſt in hoſpitium.

2. Admiratus autem cur homo *inflaret in manus ori admotas,* rogavit cur ità faceret.

3. Is reſpondit, Ut frigidas manus *halitûs tepore* calefaceret.

4. Deinde ubi, *extracto foco, appoſitâ menſâ, in pultem fervidam* rurſum *inflaret,* magis etiam admiratus, *ſciſcitatus eſt quid hoc ſibi vellet.*

5. That I might cool my pottage, *quoth he*, which is too hot, with my breath.

6. Then the Satyr riſing from the Table, ſaith, What do I hear?

7 Doſt thou blow both hot and cold too, out of the ſame mouth?

8. You ſhall pack.

9 For, I do not like to live in the ſame houſe with ſuch a man.

10 Mor. Double-tongued men are here ſet out, who ſometimes commend, and ſometimes diſcommend the ſame man.

132. Of the Lark, and her Young ones.

1. Æſop, that Fabuliſt of Phrygia, was, for good reaſon, thought to be a wiſe man, becauſe he did not ſeverely and imperiouſly command and cenſure, what were good to be adviſed and perſwaded unto, as the Philoſophers are wont to do; but, having fingred merry and delightful Tales, he brought into mens underſtandings and minds, things that were wholſomely and heedfully taken notice of, with a winning way of hearing.

2. As this little fable of his, concerning a little bird's little neſt, doth prettily and pleaſantly præmoniſh, that the hope and confidence of buſineſs, which one may diſpatch, is never to be put in another, but in one's ſelf.

3. There is a little bird, quoth he, her name is a Lark, ſhe lives and builds her neſt in the ſtanding corn, about the time almoſt that harveſt is ready, her young ones being juſt then ready to flie.

4. That Lark, as it fell out, was gone into a crop of corn, that was ſooner ripe than ordinary; and therefore when the corn began to grow white, her young ones were not fledg'd.

5 Therefore when ſhe went to ſeek meat for her young, ſhe warned them, that they ſhould take notice, if any new thing were there ſaid or done, and that they ſhould tell it her, when ſhe came back again.

6. Afterwards the owner of that corn calls his ſon being a young man, and ſaith, Doſt thou not ſee that theſe are ripe, and require hands now?

7. Therefore to morrow, as ſoon as it ſhall be light, ſee how go to our friends, and intreat them, that they would come and lend us their pains, and help us in with this harveſt.

8. When he had ſaid theſe words, he went his way; and when the Lark came again her young ones quivering, made a noiſe about her, and intreated their dam, that ſhe would now make haſte quickly, and remove her ſelf into another place.

9. For the owner, ſay they, hath ſent his ſon to intreat his friends, that they would come by peep of day, and ſhear.

10. The dam bids them, not to fear any thing.

11. For if the owner, quoth ſhe, hath put off his harveſt to his friends, the corn will not be ſhorn to morrow; nor is there any great need, that I ſhould take you away to day.

12. On the day after therefore, the dam flies abroad to get meat: the Maſter tarries for them that he had intreated; the Sun groweth hot, and nothing is done, and there were no friends.

13. Then ſaith he again to his ſon, Thoſe friends are for the moſt part of them, idle perſons; but let us go rather, and intreat our couſins, and kinſfolks, and neighbours, that they may come to morrow in time to ſhear.

14. The young ones being affrighted, told this in like manner to their dam.

15. The

5. Uti *pultem*, inquit ille, *nimium ferventem halitu efrigerem.*

6. Tum Satyrus ſurgens à menſâ, Quid ego audio, inquit?
7. Tûne eodem *ex ore pariter & calidum & frigiduu efflas?*
8. *Valebis.*
9. *Neque enim mihi ratio eſt cum ejuſmodi homine commune habere hoſpitium.*
10. *Mor.* Notantur *bilingues*, qui eundem modò laudant, modò vituperant.

132. *De Cáſſitâ, & ejus Pullis.*

1. ÆEſopus ille *Phrygiæ Fabulator*, haud immeritò ſapiens exiſtimatus eſt, cùm, quæ utilia monitu ſuaſúque erant, non ſæverè non *imperiosè præcepit*, & cenſuit, *ut Philoſophis mos eſt*: ſed feſtivos, *delectabileſque Apologos*, *commentos*, *res ſalubriter ac proſpicienter animadverſas*, in mentes animoſque hominum *cum audiendi quâdam illecebrâ* induxit.

2. Velut hæc ejus fabella de *aviculæ nidulo*, *lepidè atque jucundè* præmonet *ſpem fiduciamque rerum*, *quas efficere quis poſſit*, *haud unquam in alio*, *ſed ſemet ipſo habendam.*

3. Avicula, inquit, eſt parva, nomen eſt caſſita, habitat, nidulaturque in ſegetibus, *id fermè temporis*, *quo appetit meſſis*, *pullis* jamjam *plumantibus.*

4. Ea caſſita in *ſementes* forte conceſſerat *tempeſtiviores*; propterea frumentis flaveſcentibus *pulli* etiam tunc *involucres* erant.

5. Cùm igitur ipſa *iret cibum pullis quæſitum*, monet eos, ut ſi quid ibi novæ rei fieret, dicerentur ve, animadverterent, idque uti ſibi, ubi rediiſſet, renunciarent.

6. Dominus poſtea ſegetum illarum, filium adoleſcentem vocat, &, Vidéſne, inquit, hæc ematuruiſſe, & manus jam poſtulare.

7. Idcirco *die craſtino*, *ubi primùm diluculabit*, fac amicos adeas, & roges, ut veniant, *operamque mutuam dent*, *& meſſem* hanc nobis *adjuvent.*

8. Hæc ubi dixit, diſceſſit; atque ubi rediit caſſita, pulli *trepiduli* circumſtrepere, oraſſeque matrem, ut ſtatim jam properet, atque *alium in locum ſeſe aſportet.*

9. Nam dominus, inquiunt, miſit filium, qui amicos rogaret, ut *luce oriente* veniant, & metant.

10. Mater jubet eos, *à metu otioſos eſſe.*

11. Si enim dominus, inquit, *meſſem ad amicos rejecit*, craſtino ſeges non metetur, *neque neceſſe eſt* hodiè uti vos autem.

12. Die igitur poſtero, mater *in pabulum volat*; dominus, quos rogaverat, operitur: *Sol fervet*, & ſic nihil, & amici nulli erant.

13. Tum ille rurſum ad filium, Amici iſti, inquit, *magnam in partem* ceſſatores ſunt: quin potius imus, & cognatos, affines, vicinoſque noſtros oramus, ut adſint eras tempore ad metendum.

14. Itidem hoc pulli pavefacti matri nunciant.

15. *The daw exhorts them, that then alſo they would not fear, nor take any care; ſhe ſaith, That no coſins or kinſfolks almoſt, were ſo bane, as to make no delay to take a toyl upon them, and to do as they are bidden preſently: Onely minde you, quoth ſhe, if ſo be any thing be ſaid again, any further.*

16 Another morning betimes, *the bird went to feed; the coſins and kinſfolks* forbear the pain, *which they were intreated to afford.*

17. *At the laſt therefore, the Maſter ſaid to his Son, Let our friends and our kindred farwell, thou ſhalt bring two ſickles, as ſoon as ever it is day, I my ſelf will take one to me, and thou ſhalt take the other to thee, and we our ſelves will ſhear the corn to morrow with our own hands.*

18. *When the dam heard of her young ones, that the Maſter ſaid that, ſhe ſaid, It is time to give place, and to be gone.*

19. *It will now* without queſtion *be done, what he hath ſaid ſhall be.*

20. *For now it reſteth in him, whom the matter concerneth, not in another, of whom help is deſired.*

21 *And ſo the Lark* removed from her neſt, *and the corn was ſhorn by the owner of it.*

22. Mor. *This indeed is a Fable of Æſop's, touching the relying upon friends and neer acquaintants, which is for the moſt part light and vain.*

23. *But what elſe do the* puter book. *of the Philoſophers adviſe us, than that we* ſhould truſt to our ſelves onely; *and that we ſhould eſteem all other things, which are without us, and without our mind, neither for ours, nor for us.*

24. Ennius *in his Satyrs, hath* very wittily and handſomly *compriſed this tale of Æſop, in* well compacted verſes: *the two laſt whereof are theſe, which I verily think it is worth the labour,* to have in ones heart and memory.

25. Be ſure this thing be alwayes in thy thought;
What thou canſt do, truſt not thy friends for ought.

133. Of the Birds, and the Owl.

1. *ALmoſt all the birds once went to the Owles, and intreated her, that hereafter ſhe would not build* in the falſe roofs of houſes, *but rather in the boughs of tree, and amongſt the green branches, for there ſhe* might more ſweetly take the pleaſure of the ſpring.

2. *Moreover, they ſhewed her* a little Oak, *that was newly ſprung up, and ſomewhat tender as yet; in which forſooth, the Owl, as they ſaid, might ſometimes ſit ſoftly,* and make her neſt *for her ſelf.*

3. *But ſhe ſaid, ſhe would not do it.*

4. *But,* on the other ſide, *ſhe gave them counſel, that they ſhould not truſt themſelves to that little tree.*

5. *For it would one time or other bring forth* bird-lime, *to wit,* the very bane of birds.

6. *They, as they are* aleight and flickering kind, *ſcorned the counſel of one wiſe Owl.*

7. *Now the Oak was grown up, now it was ſpread, now it was full of green leaves.*

8. *Behold, there all* the birds flutter by flocks in the boughs, they are merry, they hop up and down, they play together, and they chirp.

9. *In the mean time, that Oak had brought forth bird-lime, and men had obſerved it; thereupon,* all the poor birds *alſo, were entangled there on a ſuddain;* and when it was too late, they repented themſelves *in vain, becauſe they had ſcorned that wholſome advice.*

10. *And*

15. Mater hortatur, ut tum quoque ſine metu, ac ſine curâ ſint; cognatos affineſque nullos fermè tam eſſe obſequibiles, aut, ut ad laborem capeſſendum nihil cunctentur, & ſtatim dicto obediant: Vos modò, inquit, advertite, ſi modò quid denuò dicitur.

16. *Aliâ luce ortâ*, avis in paſtum profecta eſt; cognati & affines *operâ*, quam dare rogati ſunt, *ſuperſedent*.

17. Ad poſtremum igitur dominus filio, Valeant, inquit, amici cum propinquis; afferes *primâ luce* falces duas: *unam egomet* mihi, & *tu tibi capies alteram*, & frumentum noſmet ipſi manibus noſtris cras *metemus*.

18. Id ubi ex pullis dixiſſe dominum, mater audivit; Tempus, inquit, eſt cedendi & abeundi.

19. Fiet nunc *dubio procul* quod futurum dixit.

20. *In ipſo* enim *jam vertitur*, cujus eſt res, non in alio unde petitur.

21. Atque ita caſſita *nido migravit* & ſeges à domino demeſſa eſt.

22. *Mor.* Hæc quidem eſt *Æſopi* Fabula, de amicorum plerunque & propinquorum levi & inani fiduciâ.

23. Sed quid aliud *ſanctiores libri* Philoſophorum monent, quàm ut *nobis tantum ipſis nitamur*; alia autem omnia, quæ extra nos, extraque noſtrum animum ſunt, neque pro noſtris, neque pro nobis ducamus.

24. Hunc *Æſopi* Apologum *Ennius* in Satyris *ſcitè admodum & venuſtè verſibus quadratis* compoſuit: quorum duo poſtremi illi ſunt, quos *habere corde & memoriâ*, operæ pretium eſt, hercle puto.

25. *Hoc tibi erit argumentum ſemper in promptu ſitum,*
Nè quid expecta amicos, quod tu agere poſſis.

133. *De Avibus, & Noctuâ.*

1. AVes olim propè univerſe noctuam adierunt, rogaruntque eam nè poſthac *in ædium cavis* nidificaret, ſed in arborum potiùs ramis, atque inter frondes; ibi enim *venari ſuavius*.

2. Quin, eidem *quercum* modò enatam, *puſillam*, tenellamque adhuc, oſtendebant; in quâ ſcilicet, *molliter*, ut aiebant, & *ſedere* ipſa aliquando noctua, & *ſuum ſibi conſtruere* nidum noſſet.

3. At illa facturam ſe negavit.

4. *Quin invicem* conſilium dedit iis, nè arbuſculæ illi ſe crederent.

5. Laturam enim quandoque eſſe *viſcum*, *peſtem* videlicet *avium*.

6. Contempsêre illæ (ut ſunt *leve genus & volaticum*) ſapientis unius Noctuæ conſilium.

7. Jam quercus adoleverat, jam patula, jam frondoſa erat.

8. Ecce, ibi *aves illæ omnes gregatim ramis involitant, laſciviunt, ſubſultant, colludunt, cantillant*.

9. Interea, quercus ea viſcum protulerat, atque id homines animadverterant; implicitæ ergò repente ibi *omnes* pariter *miſellæ*; ac *fruſtra eas ſera pœnitentia ſubiit*, quòd ſalubre illud conſilium ſpreviſſent.

10. *And* they ſay, this is the reaſon, why all the birds now, when they ſee the Owl, thronging about her do as it were complement her, bring her along, follow her, ſit about her, and flie about her.

11. *For, remembring her advice, they now admire her, as one that is wiſe, and* ſtand round about her in a throng, *that forſooth, they may once learn of her to be wiſe.*

12. *But I think to no purpoſe, nay indeed, alſo ſometimes to their great harm.*

13 *For theſe antient Owls were wiſe in good earneſt; and now there are many Owls, which indeed have the feathers, and the eyes, and the beak of Owls but they have not the wiſdom.*

14 Mor. *This fable teacheth you, that you do not ſcorn the counſel of him, that giveth you good advice.*

134. Of the Gourd, and the Pine-tree.

1. A *Gourd was once ſown neer a Pine tree, which was a very great one, and* had broad boughs.

2. *Now the Gourd, when it was grown big with many ſhowrs, and ſeaſonableneſs of the weather, began to be wanton, and to reach out its boughs ſomewhat laſcily.*

3 *Now it crept into the Pine, now it advanced to get up, now it adventured to wrap about the boughs and green branches, making ſhew of its greater leaves, its white flowers and of its huge and freſh green fruits.*

4. *Therefore it grew ſo proud and inſolent, that it adventured to challenge the Pine-tree, and ſaith, Thou ſeeſt how I out-go thee, how I excell in large leaves, how I excell in greenneſs, and ſtraightway overtop thee.*

5. *Then the Pine, which was gravely wiſe and ſtrong, did not at all wonder at the boldneſs of the ſaucy Gourd, but anſwered it thus.*

6 *I have here* abode many winters *heats, ſun-burnings, and ſundry calamities, and do yet remain ſound.*

7. *Thou wilt have leſs preſumption at the firſt froſt nips, when both thy leaves ſhall fall down, and all thy greenneſs ſhall be gone.*

8. Mor. *We muſt not be proud in proſperity.*

135. Of the Crow, and the Wolves.

1. A *Crow hears the Woolves company along* ſteep tops of the mountains: *She deſires, that ſhe might have a part of the prey, becauſe having followed them, ſhe had at no time left them, and ſhe had been a companion.*

2. *Afterwards ſhe was ſhaken off by the Woolves, as having not followed them, but the prey, and the meat; and was no leſs like to devour the inwards of the Woolves, if they ſhould be killed, than ſhe did of other living creatures.*

3. Mor. *We muſt not always look upon what we do, but* how we ſtand affected *when we do it.*

136. Of the Earth's labour.

1. *THe earth on a time being grown big, and wonderfully ſwoln, made ſhew, as if ſhe would bring forth ſome great thing.*

2. *They that dwell neer, run to her; the husbandmen ſtand amazed; they, between hope and fear, expect the earth's delivery.*

3 *Some thought, that that Typhœus, with an hundred heads; others thought, that mountains were like to burſt forth.*

4. The

10. Atque *hoc esse aiunt*, cur nunc *aves omnes, ubi noctuam viderint, frequentes eam quasi salutant, deducunt, sectantur, circumdant, circumvolitant.*

11. Etenim consilii illius memores, admirantur eam nunc ut sapientem, *stipatque densâ catervâ*, ut videlicet abeâ sapere aliquando discant.

12. Sed opinor frustra, imò verò, etiam interdum cum magno ipsarum malo

13. Nam veteres illæ noctuæ revera sapientes erant: nunc multæ noctuæ sunt, quæ noctuarum quidem plumas habent, & oculos, & rostrum, sapientiam verò non habent.

14. *Mor.* Benè monentis consilia nè spernas, hæc fabula docet.

134. *De Cucurbita, & Pino.*

1. SAta est olim cucurbita juxta arborem pinum, quæ grandis admodum & *ramis patulis exstabat.*

2. Cucurbita verò, cùm multis pluviis atque cœli temperamento crevisset, lascivire incipit, & *ramulos audaciùs porrigere.*

3. Jam serpebat in pinum, jam surgere, jam ramos & frondes involvere audebat; ampliora folia, candentes flores, prægrandia *poma* & *virescentia* ostentans.

4. Itaque *tanto fastu atque insolentiâ intumuit*, ut pinum arborem ausa sit aggredi; &, Vides, inquit ut te supero, ut amplis foliis, ut virore præsto, & jamjam *ad cacumen præsurgo.*

5. Tum pinus, quæ *senili prudentiâ* & robore *pollebat*, nihil mirata est cucurbitæ insolentis audaciam, sed ita ei rescondit.

6. Ego hic *multas hyemes*, calores, æstus, varisque *temperies pervici*, & adhuc integra consisto.

7. Tu ad primos *rigores* minus audaciæ habebis, cùm & folia concident, & viror omnis aberit.

8. *Mor.* Secundis rebus non est superbiendum.

135. *De Corvo, & Lupis.*

1. COrvus lupos per *ardua montium juga* comitatus, partem sibi prædæ fieri postulat, quia eos secutus nullo tempore destituisset, sociusque fuisset.

2. Repulsus deinde est à lupis tanquam non eos, sed prædam cibumque secutus; nec minùs luporum, si occiderentur, quàm cæterorum animalium esta, fuisset voraturus.

3. *Mor.* Non quid agamus semper inspiciendum est, sed *quo animo* cùm agimus.

136. *De partu Terræ.*

1. TUrgida olim fuit tellus, & *mirum in modum* tumida, magnum aliquod paritura videbatur.

2. Accurrunt finitimi, stupent agricolæ, terræ partum inter spem metumque exspectant.

3. Alii *Typhœa* illum centimanum, alii montes erupturos putabant.

4. Aperitur

4. *The earth is opened, there came forth a Mouſe; and they turned that into a laughter and a jeſt, which was thought would be a wonder to all.*

5. Mor. *We muſt not alwayes believe gay promiſes.*

137. Of the Members, and the Belly.

1. MAny joynts, *when they ſaw the belly idle,* fell out with it, *and denied it* their help.

2. *When they alſo by that means fainted, they underſtood, that the belly divided the meats which it had received, throughout all the members; and* they became friends with it again.

3. Mor. *Great matters decay by diſcord, they avail by concord.*

138. Of *Arion*, and the Dolphin.

1. ARion *was* an antient and famous Fidler.

2. *He was of the place and town* Methymna, *and of the country and Iſle* Lesbos.

3. Periander *the King of* Corinth, *eſteemed that* Arion *as a friend, and* loved him for his skill.

4. *He travels thence from the King, to ſee the famous Countrys,* Sicily *and* Italy.

5. *When he came thither, he pleaſed both the ears and the minds of all, in the Cities of both the Lands, and there* the men prized him, took pleaſure in him, and loved him.

6. *He then afterwards, having gotten good ſtore of mony, and a good eſtate, reſolved to return to* Corinth.

7. *He therefore choſe a ſhip and mariners, that were Corinthians,* as being better known, and more friends to him. *But the Corinthians, after they had entertained that man, and the ſhip was carried into the deep,* being greedy of the booty and the mony, took *counſel about killing* Arion.

8 *Then he, when he underſtood the villany, gave them his mony, and his other things that they might have it; and intreated them that they would but ſpare his life.*

9. *The Mariners were ſo far moved with theſe prayers of his, that they forbore to kill him by force with their own hands; but commanded him to leap headlong preſently into the Sea before their faces.*

10. *The man being daunted at that, and all hope of life being loſt, afterwards intreated this one thing, that before he died, they would give him leave* to put on his cloths, *and to take his fidle, and to ſing a ſong of that his hap, which might be able to comfort him.*

11. *Then the wild and ſavage ſea men had a great deſire to hear him.*

12. *He obtains what he had intreated.*

13. *And there preſently, being* girt *after his manner, cloathed, made fine, and ſtanding upon the hatches of the top of the ſtern, he ſung the ſong which is called* Orthyum, *with a very loud voice.*

14. *Towards the end of his ſong, he threw himſelf a good way into the deep, with his fidle, and all his dreſſing, as he ſtood and ſung.*

15. *The Mariners, not making any other queſtion, but that he had periſhed, held on in the courſe which they had begun to make.*

16. *But a ſtrange and wonderful, and loving act befell; a Dolphin on a ſuddain, ſwum to him amongſt the waves, and holding up his back above the waves, took him up, and carried him with his body and cloaths, ſafe to* Tœnarus, *in the country of* Laconia.

17. *The*

4. Aperitur terra, prodiit Mus; & quod miraculo fore omnibus exiſtimabatur, in riſum atque jocum converterunt.

5. *Mor.* Non ſemper credendum promiſſis magnificis.

137. *De Membris, & Ventre.*

1. HUmani artus, cùm ventrem otioſum viderent, *ab eo diſcordârunt*, & ſuum illi miniſterium negaverunt.

2. Cùm eo pacto & ipſi quoque deficerent, intellexerunt ventrem cibos acceptos per omnia membra dividere; & *cum eo in gratiam redierunt*,

3. *Mor.* Magnæ res diſcordiâ pereunt; concordiâ valent.

138. *De Arione, & Delphino.*

1. VEtus & nobilis Arion *cantator fidibus fuit.*

2. Is loco & oppido *Methymnæus*, terrâ atque inſulâ *Lesbius fuit.*

3. Eum *Arionem* rex *Corinthi Periander*, amicum *amatumque habuit, artis gratiâ.*

4. Is indè à rege proficiſcitur, terras inclytas *Siciliam* atque *Italiam* viſurus.

5. Ubi ò venit, aureſque omnium menteſque in utriuſque terræ urbibus demulſit, in *quæſtibus* iſtic *& voluptatibus amoribuſque hominum fuit.*

6. Is tum poſtea *grandi pecuniâ & re bonâ multâ copioſus*, Corinthum inſtituit redire.

7. Navem igitur, & nautas *ut notiores amicioreſque ſibi* Corinthios delegit, ſed eo *Corinthii* homine accepto, navi, in altum provectâ, *prædæ pecuniæque cupidi*, ceperunt conſilium de necando *Arione*.

8. Tum illum, ibi pernicie intellectâ, pecuniam cæteraque ſua ut haberent dediſſe; vitam modò ſibi parcerent, oraviſſe.

9. Nautas precum ejus harum commiſertos eſſe illatenùs, ut ei necem inferre per vim ſuis manibus temperarent; ſed, imperaviſſe, ut jam ſtatim coràm deſiliret præceps in mare.

10. Homo ibi territus, & ſpe omni vitæ perditâ, id unum poſtea oravit, ut priuſquam mortem oppeteret, *induere* permitterent *ſua ſibi indumenta*, & fides capere, & canere carnem caſûs illius ſui conſolabile.

11. Feros & immanes nautas prolubium tum audiendi ſubit.

12. Quod oraverat, impetrat.

13. Atque ibi mox de more cinctus, amictus, ornatus, ſtanſque in ſummæ puppis foro, carmen quod *Orthyum* dicitur voce ſubaltiſſimâ cantavit.

14. Ad poſtrema cantûs, cum fidibus ornatuque omni, ſicut ſtabat canebatque, jecit ſeſe procul in profundum.

15. Nautæ, haud quaquam dubitantes quin periiſſet, curſum quem facere cæperant tenuerunt.

16. Sed novum, & mirum, & pium facinus contigit: Delphinum repente inter undas adnaviſſe, & dorſo ſuper fluctus edito vectavi ſe, incolumique cum corpore & ornatu, *Tænarum* in terram *Laconicam* devexiſſe.

17. Tum

17. Then Arion went quite from that place to Corinth, and offered himſelf ſo to King Periander, as he had been carried by the Dolphin, and told him the thing as it had happened.

18. The King did not believe it, but gave order, that Arion ſhould be kept in priſon, as if he deceived him; and in a diſſembling manner asked the Sea-men, being ſought for, whilſt Arion was kept cloſe, whether they had heard any thing concerning Arion, in thoſe places from whence they came.

19. They ſaid, the man was in Italy when they went thence, and did very well there and that the Cities did much affect him, and delight in him, and that he was happy in their favour and ſtore of money.

20. Then, whileſt they ſpake theſe words, Arion ſtept forth with his harp and cloaths, with which he had caſt himſelf into the Sea.

21. The Mariners being aſtoniſhed and convicted, could not deny.

22. Mor. This fable teacheth us that more pity is ſometimes found in the brute creatures, than in thoſe men, that, beſides wealth, have no worth; beſides ſhape, nothing of a man.

139. Of the Spider, and the Gout.

1. THe Spider being ſomewhat more at leiſure from weaving; walked ſeaſonably abroad to refreſh her ſelf.

2. The Gout offereth to meet her, though ſhe could very hardly overtake her by uneven ſtrides.

3 After that dayes journey was pretty well paſſed, they were not far from a little town, which the inhabitants of that country called Tyche.

4. They took both a reſolution, to ſeek out an hoſte agreeable to their condition.

5. The Spider, without making much ado, goes to lodge in a rich mans houſe; there ſhe hangs out her webs on every ſide, and ſpreads out her nets.

6. Preſently there came, I know not what ugly-faces, which pulled down her weavers ſhop.

7. Therefore her building was but for a little while, which way ſoever ſhe turned her ſelf.

8. For ſhe could no where avoid the Grooms beeſoms, that could eſpie a thing quickly.

9. She was in a very ſad condition, which alone was vexed and troubled, amidſt ſuch plenty of all things.

10. But the Gout, like a poor begger, had at laſt with much ado, got leave to come into a poor mans cottage: when ſhe had ſat down in that place, ſhe endured all kind of miſeries.

11. Coorſe bread was ſet before her, when ſhe had a mind to her ſupper, and a pot of water, when ſhe could ſcarce gape, becauſe her chaps were ſo drie.

12. A boarded bed was ſpread, not with green leaves, not with graſs, but with ſmall chaff, for her that was weary with travel on the day time.

13. And it is not my purpoſe now to tell, how badly ſuch hard bedding, ſuch coorſe rugge, agreed with her ſoft members, with a skin (as I may ſay) of ſilk.

14. That ſtately Star therefore, which hears and ſees all things, was ſcarce riſen, when the Spider and the Goat met again together.

15. The Spider firſt tells the troubles of the night paſt the changing of ſo many places, ſometimes blaming the Maſters neatneſs, and ſometimes the overmuch obſervance of the Grooms.

16. The

17. Tum *Arionem* prorsus ex eo loco *Corinthum* petiviſſe, tuleruque *Periandro* regi, quibus D lphino vectus fuerat, ſeſe obtuliſſe, eique rem (ſicuti acciderat) narraviſſe.

18. Regem iſthæc parùm credidiſſe, Arionem (quaſi fallaret) cuſtodiri juſſiſſe; nautas requiſitos, obligato *Arione*, diſſimulanter interrogâſſe, Ecquid audiſſent, in iis locis unde veniſſent, ſuper *Arionem*.

19. Eos dixiſſe, Hominem, cùm inde irent, in terrâ *Italiâ* fuiſſe, eumque illic benè agitare, & ſtudiis delectationibuſque urbium florere, atque in gratiâ pecuniâque magnâ fortunatum eſſe.

20. Tum inter hæc eorum verba, *Arionem* cum fidibus & indumentis, cum quibus ſe in ſalum ejaculaverat, extitiſſe.

21. Nautas ſtupefactos convictoſque, ire inficias non quiſſe.

22. *Mor.* Documento eſt hæc fabula, plus aliquando inveniri in brutis animalibus clementiæ, quàm in his hominibus, qui præter opes nihil habent penſi; præter figuram, nihil humanitatis.

139. *De Araneâ, & Podagrâ.*

1. ARanea, *paululùm* à texendi opere *quietior*, animi relaxandi gratiâ, *commodùm* deambulabat.

2. Huic ſe obvium præbet Podagra, tametſi *paſſibus ambiguis* admodum ægrè illum aſſequeretur.

3. *Ejus diei itinere utcunque emenſo, non longè aberant ab oppidulo*, cui regionis incolæ *Tycbe* nomen indiderunt.

4. *Utrique conſilium* fuit, conditionis ſuæ hoſpitem pervestigare.

5. Aranea, *non moximopere* dictâ operâ, in opulenti cujuſdam civis ædes divertit; inibi *quaquaverſum* tela ſua præpendebat, prætendebatque retia.

6. Aderant illico *neſcio qui trygodæmones*, qui textum illius demolirentur.

7. Momentaneum itaque erat ipſius, *quò etiam cunque ſe verteret*, ædificium.

8. Nuſquam enim *ſcoparionum oculatas ſcopas* poterat effugere.

9. *Miſera planè*, quæ in *tanta rerum omnium affluentia* ſola angebatur perturbaturque.

10. Podagra verò, *mendicabuli inſtar*, vix tandem *egeſtoſi cujuſpiam tugurriolum* impetrârat; id loci cùm decubuiſſet, *nihil non experiebatur miſeriarum*.

11. Apponebatur cœnaturienti *panis cibarius*, aridis vix faucibus hianti *hydropoterium*.

12. Jamque *diurno itinere labaſcenti torus ligneus*, nullis frondibus, nullo gramine, ſed prætenuibus paleis inſtratus.

13. Atqui dicere non eſt hujus inſtituti, quàm convenerint malè mentibus mollibus, *cuticulæ* (*ut ità dixerim*) *holoſericæ, ſtragula tam dura, tam barbari villi*.

14. Oriente igitur vix tandem illo auguſto Sydere, quod exaudit, quod intuetur omnia, convenêre rurſum aranea ſimul & podagra.

15. Prior aranea præteritæ noctis moleſtias, tot ocorum commutationes denarrat; nunc hero exprobans munditiem, nunc *nimiam ſcoparionum obſervantiam*.

16. Podagra

16. *The Gout, on the contrary,* frameth many ſtories, *concerning the poverty of her Hoſt, nor hath ſhe leaſure* to ſhew the Spider the blew marks, which the hard bed-ſtead had made in her tender skin.

17. They make a motion, *that the Spider ought thence-forward to enter into poor men cottages, and the Gout into rich mens halls*; they both willingly condeſcend to this opinion.

18. *But yet,* as it grew darker and darker, they drew near to a City.

19. *The Gout* not forgetting what was decreed upon, ſtole ſoftly into the houſe of a certain monied man.

20. *VVho being,* as good hap was, *eſpied by the Maſter, O ſtrange,* with what kind reſpect, with what courteſie, and with what complements was ſhe entertained!

21. Swan-down beds, and bolſters ſtuft with the under-wing-down of partridges, were put and ſpread under her.

22. *I forbear to ſpeak of* the Hypocras, the Alecant, *the wine of* Lesbos, *and of* Tarentum.

22. *I forbear to ſpeak of the* Snap-figs, *the* Pheaſants, *and the ſe* ſmall birds, which pride it with two colours.

24. In ſhort, there was no delight, no pleaſure, which ſhe enjoyed not,

25. The Spider *having ent e d into the poor mans cottage,* weaves her webs; wh chw y ſoever the wall lieth with open diſtances, *ſhe h ngs her nets.*

26. She beſtirs her ſelf buſily *about her* round faſhioned work; *ſh· minds what was broken, ſhe finiſhes what was begun*; *and,* that I may ſpeak briefly, ſhe bears all t e ſway in the empty houſe.

27. *She fears no ambuſcadoes, ſh fears no open aſſaults*; *nay indeed,* ſhe is out of the re ch of beſoms.

28. Not long after, *the Gout meets the Spider, ſhe ſets out at large her delights, her happineſs, her fortunes.*

29. *The Spid r extolls her Empire, and her liberty to weave,* with wonderful commendations.

30. This reſolution at the laſt liked them both, *that* what way ſoever they travelled, *the Gout ſhould turn into rich mens houſes, and the Spider into poor mans Cottages.*

31. Mor. *Though this Apologue may be applied* to ſeveral uſes, *yet it declareth this eſp cially, that* one is in one place more fortunate than in another.

32. *Beſides, that* great men's houſes are the receptacles of diſeaſes.

33. Laſtly, that there is no where greater liberty, then where there is leſſe weal h.

140. Of the Mouſe that was bred in a Cheſt.

1. A *Mouſe that was bred in a cheſt,* had ſpent almoſt all her life there, *being fed with Nuts, which uſed to be kept in it.*

2. *As ſhe was playing* about the ſides of the cheſt, *and had fallen down, and* ſought how to get up again, *ſhe found* good chear very daintily provided.

3. *VVhich when ſhe had begun to taſte, ſhe ſaid, How fooliſh have I been hitherto, w·o thought nothing* in the world *to be better than my cheſts lock, what ſweeter meats I eat here!*

4. Mor. *This fable ſheweth, that we muſt not be ſo in love with our country, if it be mean, as not to go to other places, ſeeing we may be more happy elſewhere.*

141. Of

16. Podagra contrà de hospitis sui egestate *complura comminiscitur*; nec otium habet *admonstrare* aranæ *lividas vibices, quas adamantina fulcra tenellæ cuticulæ impresserant.*

17. *Consilium ineunt*, aranearum deinceps pauperum tuguria, podagram verò divitum aulas debere subingredi; *in hanc aranea pedibus, podagra animis vaudit sententiam.*

18. Veruntamen *tenebris jam-jam increscentibus urbi cuipiam se approximant.*

19. Podagra, *instituti non immemor, pedetentim se in nummosi cujusdam domum illatebravit.*

20. Quâ *commodùm* ab hero conspectâ, dii boni, *quâ benevolentiâ, quâ humanitate, quibus nominibus excipitur!*

21. Supponuntur, substernunturque *olorinæ culcitræ, toralia perdicum subalaribus plumis referta.*

22. Taceo *vinum* dulce, *vinum nigrum*, Lesbium, Tarentinum.

23. Taceo *ficedulas, phasianos*, atque eas *aviculas quæ binis superbiunt coloribus.*

24. *In summâ, nihil deliciarum, nihil voluptatum non exhauriebat.*

25. *Aranea*, pauperis casam ingressa, *telas orditur, quaquaversum parietes interpatent*, retia suspendit.

26. *Orbiculari operi manibus pedibusque incumbit*, reficit abrupta, perficit intercepta; &, *ut dicam breviter, vacuâ dominatur in aulâ.*

27. Nullas insidias, nullos formidat insultus: imò verò etiam jam *scopis superior omnibus.*

28. *Non multò post*, podagra araneam convenit, delitias suas, felicitatem, fortunas *ampliter exornat.*

29. *Aranea miris laudibus extollit* imperium suum, ædificandi, texendique libertatem.

30. *Placuit tandem hæc utrique sententia: quorsumcunque proficiscerentur*, podagram in divitum domos, aranearum in pauperum tuguria debere divertere.

31. *Mor.* Apologus hic tametsi *ad usus varios accommodari queat*, id tamen imprimis declarat, *alium alio loco fortunatiorem esse.*

32. Præterea *morborum domicilia* esse *divitum aulas.*

33. *Ad ultimum, nusquam libertatem majorem, quàm ubi divitiarum minus.*

140. *De Mure in cista nato.*

1. MUs, in cistâ natus, omnem ibi ferè duxerat ætatem, nucibus pastus quæ in ea servari solebant.

2. Dum autem circa *oras cistæ* ludens decidisset, *quæreretque ascensum*, reperit *epulas lautissimè paratas.*

3. Quas cùm gustare cæpisset, quàm stultus, inquit, hactenus fui, qui *in toto terrarum orbe* nihil melius cistulâ meâ esse credebam, Ecce, quàm suavi oribus hic vescor cibis!

4. *Mor.* Hæc fabula indicat, non ità patriam diligendam, ignobilis si sit, ut alia non adeamus loca, cùm alibi beatiores esse possimus.

141. *De*

141. Of the Country-man that had obtained, that Wheat might grow without beards.

1. A *Country man had obtained of* Ceres, *that Wheat ſhould grow without beards, leſt it ſhould hurt the hands of them that did ſhear or threſh it: which, as ſoon as it ripened, was eaten up by the little birds.*

2. *Then ſaid the Country man,* How deſervedly do I ſuffer, *who have loſt very great profits, for a little convenience-ſake.*

3. Mor. *This fable ſignifieth, that ſmall inconveniences are to be weighed with a greater profit.*

142. Of the Hawk, that purſued the Pigeon.

1. W*Hen a Hawk purſued a Pigeon with a ſpeedy flight, he went into a Farm-houſe and the country man caught him.*

2. *Whom he not eaſily in a fair manner, that he would let him go; for, ſaid he,* I have done thee no hurt.

3. *To whom the country-man made anſwer,* Neither had this Pigeon hurt thee.

4. Mor. *This fable ſheweth,* that they are deſervedly puniſhed, who ſtrive to hurt the innocent.

143. Of the Spider, and the Swallow.

1. A *Spider being vext againſt a Swallow, becauſe ſhe catch'd flies, which are her meat, had hang'd her nets in a door-ſtead, through which ſhe uſed to flie, that ſhe might catch her.*

2. *But the Swallow, as ſhe flew, carried the nets, with her that wove them through the air.*

3. *Then the Spider hanging in the air, and perceiving that ſhe was like to periſh preſently, ſaid:*

4. How juſtly do I ſuffer theſe things, *which having much ado to catch the leaſt things that flie with great toil, did think, that I could hold ſuch great birds!*

5. Mor. *We are adviſed by this fable,* not to undertake things beyond our ſtrength.

144. Of the Country-man that was to paſſe over a River.

1. A *Country man being to paſſe over a River, which by chance had grown big with ſhowers, ſought for a ford.*

2. *And when he had firſt tried that part of the River, which ſeemed more quiet and ſtill, he found it deeper, than he had thought in his mind.*

3. *Again, where he found it more ſhallow and ſafe, there the ſtream ran with a greater noiſe of waters.*

4. *Then he ſaid with himſelf,* How more ſafely may we commit our life to waters that make a great noiſe, *than to them that are* ſtill and quiet.

5. Mor. *We are admoniſhed by this fable, that we ſhould leſſe fear men that are full of words, and uſe to threaten, than ſtill men.*

141. *De Ruſtico, impetrante ut triticum abſque ariſtis naſceretur.*

1. IMpetraverat à *Cerere* ruſticus, ut triticum abſque ariſtis naſceretur, nè metentium, triturantiumque manus læderet: quod ubi inaruit, à *minutis avibus* depaſtum eſt.

2. Tum ruſticus, *Quàm digna*, inquit, *patior*, qui *parvæ commoditatis cauſâ, emolumenta quàm maxima perdidi.*

3. *Mor.* Fabula indicat, *parva incommoda majori utilitate penſanda.*

142. *De Accipitre, Columbam inſequente.*

1. CUm accipiter columbam præcipiti inſequeretur volatu, villam ingreſſus, à ruſtico captus eſt.

2. Quem *blandè*, ut ſe dimitteret, *obſecrabat*; *Non* enim *te læſi*, dixit.

3. Cui ruſticus, Nec hæc, reſpondit, te læſerit.

4. *Mor.* Fabula indicat, *meritò puniri, qui innocentes lædere conantur.*

143. *De Araneâ, & Hirundine.*

1. ARanea in hirundinem excandeſcens, quæ muſcas, qui ſuus eſt cibus, capiebat, retia, in foribus per quas volitare ſolebat, ut eam caperet, ſuſpenderat.

2. Hirundo verò advolans, retia cum textrice, per aëra, portabat.

3. Tum aranea in aëre pendens, & ſeſe jamjam perituram intelligens,

4. *Quàm juſtè hæc patior*, dicebat, *quæ minima volatilia magno labore vix capiens*, credidi tam magnas aves poſſe comprehendere.

5. *Mor.* Hâc monemur fabulâ, *nè viribus majora aggrediamur.*

144. *De Ruſtico, amnem tranſituro.*

1. RUſticus torrentem tranſiturus, qui fortè imbribus excreverat, quærebat vadum.

2. Et cùm primùm eam fluminis partem tentâſſet, quæ quietior placidiorque videbatur, reperit eam altiorem quàm animo erat opinatus.

3. Rurſus ubi breviorem tutioremque adinvenit, ibi majori ſtrepitu fluvius decurrebat.

4. Tum ſecum, Quàm tutius, inquit, *clamoſis aquis, quàm quietis & ſilentibus*, vitam noſtram credere poſſumus.

5. *Mor.* Hac admonemur fabulâ, ut minus verboſos & minaces, quàm quietos extimeſcamus.

145. Of the Pigeon, and the Magpie.

1. A *Pigeon being asked by a Magpie, what perſwaded her* to build alwayes in the ſame place, *ſeeing her young ones were alwayes taken thence from her?*

2. *Anſwered, Simplicity.*

3 Mor. *This fable ſheweth*, that honeſt men are oftentimes eaſily deceived.

146. Of the Cuckow, and the Hawk.

1. *THe Cuckow was jeered by the Hawk, that, whereas ſhe was* as big bodied as ſhe, *and* not unlike in colour *to her, (for* narrowneſs of ſpirit) *ſhe would rather* eat earth worms, *then the ſweet fleſh of other birds.*

2. *Within* a few dayes after, *ſhe ſaw the Hawk, being caught by a Country-man, whoſe pigeons ſhe purſued*, to hang down from an high turret, for the terrour of others.

3. *To whom the Cuckow ſaid, Friend, how much better had it been for you to hunt worms*, then to make after other folks birds.

4. Mor. *This fable ſheweth*, that their life is ſafer, and more to be liked of, that are content with their own things without danger, than theirs, who covet ing other mens things, undergo great perils of life.

147. Of the Aſs, and the Calf.

1. *THe Aſs and the Calf feeding in the ſame paſture, had perceived by the* ſound of a bell, that the enemies army came towards them.

2. *Then the Calf ſaid, O companion, let us run away hence, leſt the enemies* carry us away priſoners.

3 *To whom the Aſs ſaid, Do thou run away, whom the enemies have uſed to kill and eat.*

4. It maketh no matter to the Aſs, *to whom* the ſame article of carrying a burden is every where offered

5. Mor. *This fable admoniſheth ſervants, that they do not much fear* to change their Maſters, *if ſo be that they are not like to be worſe than their former.*

148. Of the Fox, and the women that eat the Hens.

1. A *Fox paſſing by a farm-houſe, eſpied* a company of women, very ſilently eating a great many hens, very daintily roaſted.

2 *Towards whom ſhe turning her ſelf, ſaid, What* outcries and barking of dogs *would there be againſt me, if I ſhould do that which ye do?*

3. *To whom an old woman anſwering, ſaid, Thou baſe creature, we eat thoſe things that are our own, but thou ſtealeſt other mens things.*

4. Mor. *This fable adviſeth us*, that we do not think, we may do that with other mens things, which the owners may do.

149. Of

145. *De Columbâ, & Picâ.*

1. COlumbâ interrogata à picâ, Quid eam induceret, ut *in eodem ſemper loco nidificaret*, cùm ejus pulli, inde ſibi ſemper ſurriperentur;

2. Simplicitas, reſpondit.

3. *Mor.* Hæc indicat fabula, *facilè viros probos ſæpe decipi.*

146. *De Cuculo, & Accipitre.*

1. IRriſus ab accipitre cuculus, quòd cùm ſibi & *corpore par, & colore non abſimilis* eſſet, (præ *anguſtiâ animi*) potiùs *vermibus terrenis*, quàm ſuavibus aliarum avium carnibus, veſceretur.

2. Vidit *paucis poſt diebus*, accipitrem à ruſtico, cujus columbas inſectabatur, captum, *ad metum cæterorum, ex altâ turre pendére.*

3. Cui cuculus, Quàm melius tibi, inquit, amice, fuiſſet vermes venari quàm *alienas aves impetere.*

4. *Mor.* Hæc fabula indicat, *eorum vitam tutiorem eſſe, & magis probandam, qui ſuis rebus, ſine periculo ſunt contenti, quàm illorum, qui aliena appetentes, adeunt magna vitæ diſcrimina.*

147. *De Aſino, & Vitulo.*

1. ASinus & vitulus, in eodem paſcentes prato, *ſonitu campanæ hoſtilem exercitum adventare* præſenſerant.

2. Tum vitulus, Fugiamus hinc, ô ſodalis, inquit, nè hoſtes nos *captivos abducant.*

3. Fuge tu, inquit, quem hoſtes occidere & eſſe conſueverunt.

4. Aſini *nihil intereſt*, cui ubique *eadem ferendi oneris eſt propoſita conditio.*

5. *Mor.* Hæc fabula ſervos admonet, nè *dominos* magnopere *mutare* formident, modò prioribus deteriores futuri non ſint.

148. *De Vulpe, & Mulieribus Gallinas edentibus.*

1. VUlpes juxta villam quandam tranſiens, conſpexit *catervam mulierum* plurimas *gallinas opiparè aſſatas alto ſilentio comedentem.*

2. Ad quas converſa, Qui *clamores*, inquit, *& canum latratus* contra me eſſent, ſi ego facerem quod vos facitis?

3. Cui reſpondens quædam anus, Peſſima animalium, inquit, nos quæ noſtra ſunt comedimus; tu verò aliena furaris.

4. *Mor.* Hæc fabula nos admonet, *nè putemus nobis in alienis liceret quod propriis dominis licet.*

149. Of the fat Capons, and the lean one.

1. A *Man had largely crammed a many Capons, which were ſhut up in the ſame coop, who were made fat all ſaving one, whom his fellowes mocked as a lean raſcal.*

2. *The Maſter being* to entertain ſome noble gueſts, at a dainty and coſtly feaſt, *commands the cook, that he ſhould kill and dreſſe ſome of thoſe, which he ſhould find fatter than others.*

3. The fat ones *hearing this, troubled themſelves, ſaying, How much better had it been for us, to be lean.*

4. Mor. *This fable was invented for* poor mens comfort, *whoſe life is ſafer then rich men's.*

150. Of the piece of Timber, and the Oxen that drew it.

1. A Piece of Elme-timber *complained of the Oxen, ſaying, O ye ingrateful Oxen, I have fed you a long time with my green boughes; but you drag me, that have nouriſhed you, along the ſtones and the mire.*

2. *To whom the Oxen made anſwer, Our groans, and our ſighes, and the goad wherewith we are pricked, can teach thee, that we draw thee full ſore againſt our wills.*

3. *Then the piece of timber pardoned them.*

4. Mor. *This fable teacheth us, that we be not angry againſt them, that hurt us againſt their wills.*

151. Of the goodly Trees, and the ill-favoured one.

1. A *Great many trees grew together in the ſame place, being tall, ſtreight, and free from knots, except one that was low, little, and knotty, which the other uſed to make a mocking ſtock on, as being ill favoured, and awarliſh.*

2. *The owner of them being about to build an houſe in a place, gave order, they ſhould all be fell'd, except that which ſeemed likely to make the houſe unhandſome, by its ſhortneſſe and ill favourednеſſe.*

3. *When the reſt were cut down, the ill favoured one ſaid thus with its ſelf; Nature, I will no more complain of thee, becauſe thou haſt bred me ill-favoured, ſeeing I ſee ſuch great dangers to hang over the heads of them that are fair.*

4. Mor. *This fable doth admoniſh us, that we be not ſorry, that we are born unhandſome, ſeeing handſomneſs hath oftentimes done many hurt.*

152. Of the Swan that ſang at her death, and was blamed by the Stork.

1. *THe Swan being greedy to die, was aſked by the Stork, Why ſhe ſung far more ſweetly at her death, (which other living creatures do ſo much dread) than ſhe had done in all her life ſeeing ſhe ought rather to be ſad?*

2. *To whom the Swan ſaid, Becauſe I ſhall neither* be vexed any more with the care of ſeeking meat, *nor ſhall I fear the ſnares of fowlers.*

3. Mor. *This fable admoniſheth us, that we do not fear death, by which, all the miſeries of this preſent life are cut off.*

153. Of

149. *De Caponibus pinguibus, & macro.*

1. VIr quidam complures capones in eodem *ornithoboſco* incluſos largo nutricaverat cibo, qui pingues effecti ſunt omnes præter unum, quem ut macilentum irridebant.

2. Dominus, *nobiles hoſpites lauto & ſumptuoſo accepturus convivio*, imperat coquo, ut ex his interimat coquatque quos pinguiores invenerit.

3. Hoc audientes *corpulenti*, ſeſe affligebant, dicentes, Quantò præſtitiſſet nos macilentos eſſe?

4. *Mor.* Hæc fabula *in paxperum ſolamen* conficta eſt, quorum vita tutior eſt quàm divitum.

150. *De Trabe, & Bobus eam trahentibus.*

1. TRabs *ulmea* de bobus conquerebatur, dicens, Ingrati, ego multo tempore meis vos frondibus alui; vos verò me nutricem veſtram per ſaxa & luta trahitis.

2. Cui boves, Gemitus ſuſpiriaque noſtra, & ſtimulus quo pungimur, te docere poſſunt, quòd te trahimus inviti.

3. Ignovit trabs.

4. *Mor.* Hæc nos docet fabula, nè in eos exeandeſcamus, qui *non ſua ſponte* nos lædunt.

151. *De Arboribus, pulchris & deformi*

1. ARbores complures in eodem creverant loco, proceræ, rectæ, enodéſque, præter unam humilem, parvam, nodoſamque, quam ut deformem puſillamque cæteræ *ludibrio habere* ſolitæ erant.

2. Ædificaturus domum loco dominus, jubet omnes excidi, præter eam quæ brevitate & deformitate ſuâ ædificium indecorum redditura videbatur.

3. Cæteris exciſis, deformis hæc ſecum dicebat; De te non amplius querar, Natura, quòd me turpem genueris, cùm formoſis tam magna videam imminere diſcrimina.

4. *Mor.* Hæc fabula nos admonet, nè doleamus nos natos eſſe deformes, cùm multis formoſitas ſæpe nocuerit.

152. *De Cygno in morte canente, reprehenſo à Ciconia.*

1. CYgnus moriens interrogabatur à Ciconiâ, cur in morte, (quam cætera animalia adeò exhorrent) multò ſuaviores, quàm in omni vitâ, emitteret ſonos, cùm potiùs mœſtus eſſe deberet.

2. Cui cygnus, Quia, inquit, neque *cibi quærendi curâ amplius cruciabor*, neque *aucupum laqueos extimeſcam.*

3. *Mor.* Hæc fabula admonet, nè mortem formidemus, quâ omnes vitæ præſentis miſeriæ præciduntur.

153. Of the Woman that wailed for her dying Husband, and of her Mother that comforted her.

1. A *Mother comforted a woman, that was yet but young, whoſe husband* lay a dying, ſaying, *Daughter, do not afflict thy ſelf, do not take on ſo very much; for I have found thee another husband, a great deal handſomer than this, who will* quickly eaſe thee of thy want of thy former husband.

2. *But the woman,* not able to refrain her ſorrow, (*as one that did ardently affect her husband*) *did not onely* turn the deaf ear towards her mothers words, *but blamed the unſeaſonable mention of another husband.*

3. *But as ſoon as ſhe ſaw her husband dead, amidſt her tears and mourning, ſhe asked her mother, Whether the young-man was there, whom ſhe ſaid ſhe would give her for a husband.*

4. Mor. *This tale ſheweth, how quickly women uſe to forget their love to their deceaſed husbands.*

154. Of a Woman that wept, for her Lover's departure.

1. A Diſhoneſt woman *wept ſore for her ſweet-heart, when he went away, whom ſhe had pillaged of almoſt all his things.*

2. *And when a neighbour asked her, why ſhe* wept ſo, and would not be comforted; *ſhe ſaid, I do not weep for his departure, but for the cloak which I have left him.*

3. Mor. *This fable ſheweth, that not the lovers, but their goods, are beloved by whores.*

155. Of the Flie, which, ſitting upon a Chariot, ſaid ſhe had raiſed a duſt.

1. C*Hariots, upon which there ſat a flie, ran in a race.*

2. *And when there was* a very great duſt riſen, *both by* the trampling of the horſes feet, *and* the rowling of the wheels, *the flie ſaid, What a* mighty duſt have I raiſed?

3. Mor. *This fable belongs to them,* who, *although they be cowardous,* endeavour to take other mens glory to themſelves, by their brag-words.

156. Of the Eel that complained, that ſhe was infeſted more than the Serpent.

1. AN *Eel asked a Serpent, Why, ſeeing they were alike, and akin, men ſhould rather purſue her than him.*

2. *To whom the Serpent ſaid, Becauſe men ſeldome hurt me, without danger.*

3. Mor. *This fable ſheweth,* that they uſe leſs to be hurt, who revenge themſelves.

153. De *Muliere, Virum morientem flente, & Parente eam conſolante.*

1. MUlierem adhuc juvenem, cujus *vir animam agebat*, parens conſolabatur, dicens, Nè te affligas, *nè tantopere lugeas*, filia; alium enim virum tibi inveni, iſto longè formoſiorem, qui *prioris deſiderium facile mitigabit.*

2. At mulier *doloris impatiens*, (ut *quæ maritum ardente amore proſequebatur*) non modò *verba parentis non admittebat*, ſed intempeſtivam alterius mariti mentionem accuſabat.

3. At ubi maritum defunctum videt, inter lachrymas & luctus parentem interrogat, an adſit juvenis ille quem ſibi in virum dare velle ſe dixerat.

4. *Mor.* Fabula indicat, quàm citò defunctorum maritorum amor ex uxorum animo excidere ſoleat.

154. De *Muliere, amatoris diſceſſum flente.*

1. M*Ulier impudica* amatorem ſuum abeuntem, quem omnibus ferè rebus ſpoliaverat, multis lachrymis proſequebatur.

2. Interrogante autem eam vicinâ, cur ità *inconſolabiliter fleret*; Non deceſſum ejus, inquit, ſed pallium, quod ei reliqui, fleo.

3. *Mor.* Fabula indicat, Non amatores, ſed eorum bona à meretricibus amari.

155. De *Muſcâ, quæ quadrigis inſidens, pulverem ſe excitâſſe dicebat.*

1. QUadrigæ in ſtadio currebant, quibus muſca inſidebat.

2. *Maximo* autem *pulvere*, tum *equorum pedum pulſu*, tum *rotarum volutatione*, *exorto*, dicebat muſca, Quam *magnam vim pulveris* excitavi!

3. *Mor.* Hæc fabula ad eos ſpectat, qui, cùm ignavi ſunt, *alienam tamen gloriam ſuis magnificis verbis in ſe transferre conantur.*

156. De *Anguillâ conquerente, quod magis quàm Serpens infeſtaretur.*

1. ANguilla interrogabat ſerpentem, quare cùm ſimiles eſſent atque cognati, homines ſamen ſe potiùs quàm illum inſequerentur.

2. Cui ſerpens, Quia rarò, inquit, me lædunt impunè.

3. *Mor.* Hæc fabula indicat, *minùs lædi ſolere, qui ſeſe ulciſcuntur.*

157. Of the Aſſe, the Ape, and the Mole.

1. WHen the *Aſſe* complained, that he wanted horns, and the *Ape*, that ſhe wanted a tail; the *Mole* ſaid, Hold ye your tongues, foraſmuch as ye may ſee me blind.

2. Mor. *This fable belongs to them, who are not content with their condition; who, if they did but conſider* others mens misfortunes, *would* more patiently endure *their own.*

158. Of the Seaman, that implored the help of Saints.

1. A *Sea-man, that was* overtaken with a ſuddain and black ſtorm *in the Sea, ſaid to the reſt of his fellows, that implored the help of divers Saints, Ye know not what you ask.*

2. *For, before that thoſe Saints can go to God for our deliverance, we ſhall* be overborn with this ſtorm, *that hangs over our heads.*

3. *I think therefore we had beſt flie to him, who will be able to deliver us from ſo great evils,* without the help of another.

4. *When therefore they had called upon* God Almightie's help, the ſtorm preſently ceaſed.

5. Mor. *This fable ſheweth, Where the help of one that is more able can be had we muſt not flie to them that are weaker.*

159. Of the Fiſh, that leaped out of the Frying-pan into the hot coals.

1. THe *Fiſh being yet alive, were fried in a frying-pan, with* ſcalding hot oyl; *whereof one ſaid, Brethren, let us get away hence, leſt we periſh.*

2. *Then they,* leaping all at once out of the frying-pan, fell upon the burning hot coals.

3. *When therefore they* felt the more ſmart, *they condemned the counſel which they had taken, ſaying,* By how much a more cruel death do we now die?

4. Mor. *This fable teacheth us, ſo to avoid preſent dangers, that we fall not into greater.*

160. Of the four-footed Beaſts, that *made a league* with the Fiſh againſt the Birds.

1. THe *four-footed beaſts, when war was proclaimed againſt them by the birds,* made a league *with the fiſh, that by their help, they might defend themſelves from the fury of the birds.*

2. *But when they expected their deſired ſuccours, the fiſh ſaid, They could not come to them by land.*

3. Mor. *This fable adviſeth us, that* we ſhould not make them our allies, *who,* when need is, cannot come at us.

157. *De Asino, Simiâ, & Talpâ.*

1. COnquerenti Asino quod cornibus careret, Simia verò quòd cauda sibi deesset; Tacete, inquit Talpa, cùm me *oculis captam* esse videatis.

2. *Mor.* Hæc fabula ad eos pertinet, qui non sunt suâ sorte contenti; qui, si *aliorum infortunia considerent, æquiore animo tolerarent sua.*

158. *De Nautis, Sanctorum auxilium implorantibus.*

1. NAuta quidam, in mari *subitâ & atrâ tempestate deprehensus*, cæteris ejus sociis diversorum divorum auxilium implorantibus, Nescitis, inquit, quid petatis.

2. Antè enim quàm Sancti isti ad Deum, pro nostrâ libertate se conferant, hâc *imminenti procellâ obruemur.*

3. Ad eum igitur confugiendum censeo, qui absque *alterius adminiculo*, à tantis malis nos poterit liberare.

4. Invocato igitur *Dei omnipotentis auxilio, illicò procella cessavit.*

5. *Mor.* Fabula indicat, Ubi potentioris auxilium haberi potest, ad imbecilliores non confugiendum.

159. *De Piscibus, è sartagine in prunas desilientibus.*

1. PIsces adhuc vivi in sartagine *ferventi oleo* coquebantur; quorum unus, Fugiamus hinc, fratres, inquit, nè pereamus.

2. Tum *omnes pariter è sartagine exilientes, in ardentes prunas deciderunt.*

3. *Majore* igitur *dolore affecti*, damnabant consilium, quod ceperant, dicentes, *Quanto atrociori nunc morte perimus?*

4. *Mor.* Hæc nos admonet fabula, ut ità præsentia vitemus pericula, nè incidamus in graviora.

160. *De Quadrupedibus*, societatem *adversus aves cum piscibus* ineuntibus.

1. QUadrupedes, cùm bellum sibi ab avibus esset indictum, cum piscibus *fœdus ineunt*, ut eorum auxilio se ab avium furore tuerentur.

2. Cùm autem optata expectarent auxilia, pisces negant se per terram ad eos accedere posse.

3. *Mor.* Hæc nos admonet fabula, nè eos nobis *socios faciamus*, qui, *cùm opus sit*, nobis *adesse non possunt.*

161. Of the covetous Ambaſſador, that beguiled the Trumpeters.

1. A *Certain covetous perſon, being ſent Ambaſſadour for his Country, came into another City, upon whom the Trumpeters readily waited, that they might fill his ears with the ſound of their trumpets, and* their own pockets with his money.

2. *To whom he ſent word, That* it was now no time for muſick; *that* he was in great mourning and ſorrow, *becauſe his mother was dead.*

3. *The Trumpeters then being* fruſtrated of their expectation, *went away ſorrowful*

4. *A friend of the Ambaſſadors hearing of his mourning, comes to him to viſit him, and to comfort him, and* askes him, How long his mother had been dead?

5. It is now forty years ago, *quoth he.*

6. *Then his friend, when he underſtood the Ambaſſadors* witty put off, laughed heartily.

7 Mor. *This fable* belongs to covetous men, *who* ſtrive with all their skill to ſave their money.

162. Of a man that *came to a Cardinal* that was newly created, *to bid him joy.*

1. A Notable merry-conceited and jeaſting fellow, *hearing that his friend was* preferred to the dignity of a Cardinalſhip, came to him to bid him joy.

2. *Who being* puft up with honour, *and* loath to own his old friend, asked him, who he was?

3. *To whom he (as he was ever ready to bring out his jeaſts) ſaid,* I am ſorry for you, *and others that come to ſuch honours as this.*

4. *For as ſoon as ye have* got ſuch places of preferment, *ye loſe your ſight your hearing, and other ſenſes*; ſo, as ye can no more diſcern your old friends.

5. Mor. *This fable noteth them, that* being highly promoted, ſleight their old acquaintance.

163. Of a Youth, that mocked at an old Mans crookedneſs.

1. A *Young fellow, having eſpied an old man* crooked, like a bow that is bent, asked him, *If he would ſell him a bow?*

2. *To whom he made anſwer, Haſt thou any need to loſe thy mony?*

3. *For,* if thou come to my age, *Nature will afford thee a Bow without mony.*

4. Mor. *This fable ſheweth, that* the infirmities of old age, (*which no body can avoid by living*) *are not to be laughed at.*

194. Of an old Man, that married a young Girl.

1. AN *indiſcreet man, being* above threeſcore and ten years of age (*who,* till that time, *had* continued a batchelour) *had married* a young girle.

2. *To whom, when he could not pay what was due, he uſed to ſay, How badly have I diſpoſed of my life?*

3. *For*

161. *De Legato avaro, tubicines decipiente.*

1. QUidam avarus pro patriâ Legatus, in aliam urbem profectus erat, cui tubicines præstò effuerunt, ut illius aures tubarum clangore, *loculos* autem *suos pecuniâ implerent.*

2. Quibus ille renunciari jubet, *Non esse nunc locum cantibus, se in summo luctu & mœrore constitutum*; matrem enim suam obiisse.

3. Tubicines autem *spe frustrati* & mœsti abeunt.

4. Amicus quidam legati audiens luctum, ad cum visendum consolandumque accedit, *interrogatque quàm dudum mater ejus obiisset.*

5. *Quadraginta jam anni sunt*, inquit.

6. Tunc amicus, intellectâ legati *strophâ, in risum effusus est.*

7. *Mor.* Hæc fabula *ad avaros facit*, qui *omni arte student conservare pecuniam.*

162. *De viro, qui* ad Cardinalem *nuper creatum*, gratulandi gratiâ, accessit.

1. VIr quidam *facetus admodum, & urbanus*, audiens amicum suum *ad Cardinalatûs dignitatem adsumptum*, ad eum *gratulandi gratiâ accessit.*

2. Qui *honore tumidus, amicum veterem agnoscere dissimulans* quisnam esset, interrogabat.

3. Cui ille, (*ut erat* ad jocos promptus) *Misereſco*, inquit, *tibi* cæterisq; qui ad hujusmodi honores perveniunt.

4. Quamprimùm enim *dignitates* ejusmodi estis *assecuti*, visum, auditumq; & cæteros sensus ità amittitis, ut *pristinos amicos amplius non dignoscatis.*

5. *Mor.* Hæc fabula eos notat, qui *in altum sublati, veteres despiciunt amicitias.*

162. *De juvene, senis curvitatem irridente.*

1. JUvenis quidam conspicatus senem *in arcûs tensi similitudinem curvum*, interrogavit, An sibi arcum vellet vendere.

2. Cui ille, Ecquid est tibi opus pecuniam amittere?

3. Si enim *ad meam perveneris ætatem*, absq; pecuniâ arcû tibi natura concedet.

4. *Mor.* Hæc fabula indicat, minimè irridenda *vitia senilis ætatis*, quam nemo vivendo effugere potest.

164. *De Sene, puellam in uxorem accipiente.*

1. VIr quidam imprudens *exacto septuagesſimo vitæ anno puellam duxerat in uxorem*, qui *ad id tempus in cœlibatu permansisset.*

2. Cui cum debitum solvere non posset, dicere solebat: Quàm malè vitam meam disposui?

3. Juveni

3. *For, I wanted a wife when I was young, and now that I am old, I am wanting to a wife.*

4. Mor. *This fable implieth, that* all things muſt be done in their ſeaſon.

165. Of the Eagle, and the Magpie.

1. A *Magpie petitioned the Eagle, that he would entertain her amongſt his familiars, and thoſe of his houſhold;*

2. *Seeing ſhe deſerved it, both for the fineneſs of her body, and for* the nimbleneſs of her tongue, to diſpatch his errands.

3. *To whom the Eagle made anſwer, I ſhould do this, but that I am afraid, leſt thou ſhouldeſt blab abroad by thy talkativeneſs,* all the things that are done under my roof.

4. Mor. *This fable adviſeth us, that* tell-tales *and* pratlers *are not to be kept in our houſe.*

166. Of the Thruſh, that made friendſhip with the Swallow.

1. *THe Thruſh boaſted, that ſhe had* made a league of friendſhip *with the Swallow.*

2. *To whom his dam ſaid, Thou art a fool, ſon, if thou think thou canſt live with her, ſeeing ye both uſe to go to ſeveral places.*

3. *For thou art delighted in cold places, and ſhe in warm places.*

4. Mor. *We are adviſed by this fable, that we do not make thoſe our friends, whoſe courſe of life differeth from ours.*

167. Of the Country-man, and the Mouſe.

1. *THere was a Country man that was very poor, but withall ſo* full of his jeſts, *that he would not forget his* natural jetting humour, *ſo much as in a time of calamity.*

2. *He when he ſaw his farm-houſe ſo burning by fire, that was by chance caſt into it, that he thought he ſhould never by any means be able to quench the fire, ſtood looking ſadly upon the houſe on fire.*

3. *In the mean time he eſpieth a mouſe, which coming out of the farm-houſe, avoided the danger as faſt as ever ſhe could.*

4. *The country man,* having forgot his loſſes, *ran, and catching up the mouſe,* threw her into the middle of the fire, *ſaying,*

5. *Thou ingrateful living creature, thou haſt dwelt with me in time of proſperity; and now, becauſe my fortune is changed, thou haſt forſaken my farm houſe.*

6. Mor. *This fable ſheweth, that* they are not true friends, who, when fortune ſmiles upon thee, ſtick to thee; but when all is not well, run faſt away.

168. Of a rich man, and his Servant.

1. *THere was a rich man, that had a ſervant of a dull wit, whom he uſed to name the King of Fools.*

2. *He being ſomewhat often vexed at theſe words,* reſolved to come even with his Maſter.

3. *For,*

3. Juveni enim mihi uxor deerat; nunc autem senex desum uxori.

4. *Mor.* Hæc fabula innuit, *omnia suo tempore peragenda.*

165. *De Aquilâ, & Picâ.*

1. PIca aquilam rogabat, ut se inter suos familiares & domesticos acciperet;

2. Quando id meretur, cùm corporis pulchridine, tum *ad mandata peragenda linguæ volubilitate.*

3. Cui aquila, Hoc facerem, respondit, ni vererer, nè *quæ intra tegulam fiant,* tuâ loquacitate cuncta efferres.

4. *Mor.* Hæc fabula monet, *linguaces & garrulos* domi non habendos.

166. *De Turdo, amicitiam cum Hirundine ineunte.*

1. GLoriabatur turdus, se *amicitiam contraxisse* cum hirundine.

2. Cui mater, Stultus es, fili, inquit, si credis cum eâ posse convivere; cùm uterque vestrûm diversa soleat appetere loca.

3. Tu enim frigidis, illa tepidis delectatur locis.

4. *Mor.* Hâc monemur fabulâ, nè eos nobis faciamus amicos, quorum vita à nostrâ dissentit.

167. *De Rustico, & Mure.*

1. RUsticus quidam erat admodùm pauper: sed *adeò facetus,* ut nè calamitatis quidem tempore *nativi lepôris* oblivisceretur.

2. Is, cùm villam suam casu igne injecto ità ardentem videret, ut aliquo modo ignem extinguere posse diffideret, mœstus spectat incendium.

3. Interim cernit murem quendam, qui vilâ egressus periculum quàm ocyssimè fugiebat.

4. *Oblitus damnorum* rusticus cucurrit, & murem corripiens, illum *in medium jecit incendium,* dicens,

5. Ingratum animal, tempore felicitatis mecum habitâsti; nunc quia fortuna mutata est, villam meam deseruisti.

6. *Mor.* Fabula indicat, eos *non esse veros amicos, qui arridente fortunâ à latere tuo non discedunt; turbatâ* autem, *præcipiti abeunt cursu.*

168. *De Divite quodam, & Servo.*

1. VIr erat dives, servum habens tardi ingenii, quem Regem stultorum solebat nuncupare.

2. Ille his verbis sapius irritatus, *statuit hero par referre.*

3. Semel

3. For, one time as he turned to his maſter, he ſaid, I would I were the King of Fools.

4. For, there ſhould no Empire in the world be more large than mine; and you alſo ſhould be under my command.

5. Mor. The fable ſignifieth, that all places are full of fools.

169. Of the City-dogs, that purſued the Country-dog.

1. A Many City-dogs purſued a Country-dog, full ſpeed, which he ran away from, a long while together, and durſt not fight again.

2. But when he turned again to them that purſued him, and ſtood ſtill, and began alſo to ſhew his teeth, they all ſtood ſtill as well as he, and none of the City dogs durſt come near him.

3. Then a General of an Army, who by chance was there, turning towards his Souldiers, ſaid;

4. Mor. Fellow ſouldiers, this ſight puts us in mind, that we ſhould not run away, ſeeing we ſee greater dangers are readier to light upon them that run away, than them that fight again.

170. Of an old woman, that blamed the Devil.

1 Men, for the moſt part, (when any misfortune hath befallen them through their own default) will lay the blame upon fortune or the devil, to excuſe themſelves; thus do all men favour themſelves.

2. The devil taking this ill, when he ſaw an old woman getting up into a tree, out of which he had foreſeen that ſhe would fall, and lay the blame on him, ſaid to witneſſes that he had got;

3. See that old woman that is getting up into a tree, without any advice of mine, whence I ſee beforehand, that ſhe is likely to fall.

4. Bear me witneſs, that I have not perſuaded her, that ſhe ſhould climb into it with her ſhoes on.

5. Preſently the old woman fell down, and when they asked her, why ſhe got up into the tree with her ſhoes on, ſhe ſaid, Becauſe the Devil forced me.

6. Then the devil, having brought witneſſes, proteſt, that the old woman did it without his counſell.

7. Mor. This fable ſheweth, that men do not deſerve pardon, who blame fortune or the devil, when they ſin voluntarily.

171. Of the Tortoiſe, and the Frogs.

1. A Tortoiſe having ſeen the frogs, which lived in the ſame pool, to be ſo light and nimble, that they could readily leap whither they liſted, and jump a very great way, blamed Nature, becauſe it had bred him a ſlow creature, and hindred with a very big burden, ſo that he could not readily move himſelf, and that he was continually born down with a great weight upon him.

2 But when he ſaw the frogs to become a prey to the eeles, and to be apt to be hurt by every bodies blow, be it never ſo little a one, being ſomewhat cheered, he ſaid,

3 How much better is it to bear a burden, by which I am defended againſt all blows, than to undergo ſo many perils of death.

4. Mor. This tale ſheweth, that we ſhould not take Nature's gifts in bad part, which

3. Semel enim in herum conversus, Utinam, inquit, rex stultorum essem.

4. In toto enim terrarum orbe, nullum meo latius esset imperium, & tu quoque meo subesses imperio.

5. *Mor.* Fabula significat, omnia plena esse stultorum.

169. *De Canibus Urbanis, Villaticum insequentibus.*

1. CAnes complures urbani quèndam villaticum præcipiti insequebantur cursu, quo diu ille fugit, *nec repugnare ausus est.*

2. At ubi ad insequentes conversus substitit, & *dentes* ipse quoque *ostendere* cœpit, omnes pariter substiterunt, nec aliquis urbanorum appropinquare audebat.

3. Tunc *imperator exercitûs*, qui fortè ibi aderat, ad suos conversus milites;

4. *Mor.* Commilitones, inquit, hoc spectaculum nos admonet, nè fugiamus, cùm præsentiora fugientibus, quam repugnantibus, videamus imminere pericula.

170. *De Anu, Dæmonem accusante.*

1. VOlunt homines ut plurimùm, (quando *suâ culpâ* aliquid sibi acciderit adversi) in fortunam, vel in dæmonem culpam conferre, ut se crimine exuant; *adeò omnes sibi indulgent.*

2. Hoc dæmon ægre ferens, cùm videret anum quandam, arborem ascendentem, ex quâ illam ruituram, & in se culpam collaturam præviderat, ascitis testibus dixit;

3. Videte anum illam absque meo consilio arborem ascendentem, unde eam casuram esse prospicio.

4. Estote mihi testes, me ei non suasisse, ut soleata illam ascenderet.

5. Mox anus cecidit, & cùm interrogarunt, cur soleata arborem ascendisset, Dæmon, inquit, me impulit.

6. Tunc dæmon, adductis testibus, probavit id ab anu absq; suo factum esse consilio.

7. *Mor.* Fabula indicat homines minimè veniâ dignos, qui cùm liberè peccent, fortunam vel dæmonem accusant.

171. *De Testudine, & Ranis.*

1. TEstudo conspicata ranas, quæ in eodem stagno pascebantur, adeò leves, agilesque, ut facilè quolibet prasilirent, & *longissimè saltarent*, naturam accusabat, quod se tardum animal, & maximo impeditum onere procreasset, ut neque facilè se movere posset, & magnâ assiduè mole premeretur.

2. At ubi vidit ranas anguillarum escam fieri, & cujuscunq; vel levissimo ictui obnoxias, aliquantum recreatâ, dicebat;

3. Quantò melius est onus, quo ad omnes ictus munita sum, ferre, quàm tot mortis subire discrimina?

4. *Mor.* Hæc fabula indicat, nè ægre feramus dona naturæ, *quæ majori nobis*

which oftentimes are more for our good, than we can be able to imagine.

172. Of the Dormiſe, that would grub up an Oak.

1. THe Dormiſe reſolved to grub up an Oak (being a tree that bears acorns) with their teeth; that they might have their meat the readier, leſt they ſhould be forced to climb up and down ſo often for a living.

2. But one of them, which was far more antient, more experienced, and more diſcreet than the reſt, affrighted them from it, ſaying,

3. If we ſhall now kill her who nouriſheth us, who ſhall afford us and our poſterity ſuſtenance, in time to come?

4. Mor. This fable ſheweth, that a wiſe man ought not onely to look at things preſent, but alſo to foreſee long beforehand things to come.

173. Of the Dog, and his Maſter.

1. ONe having a dog, fed him alwayes with his own hands, and let him looſe when he was tyed, that the dog might love him the more.

2. But he gave order, that his man ſhould tie him up, and beat him, that he himſelf might ſeem to do the good turns, but his man the bad turns towards him.

3. Now the dog taking it unkindly, that he was every day tyed up and beaten, ran away; and when his Maſter blamed him, as one that was ingrateful, and unmindful of ſo great kindneſſes, becauſe he had run away from him, of whom he had ever been beloved and fed, but never tyed up nor beaten, he anſwered,

4. That which your man doth at your bidding, I think is done by you.

5. Mor. This fable ſheweth, that they are to be accounted evil doers, that have been the cauſe of ill-turns.

174. Of the Birds, that feared the Beetles.

1. THe birds were mightily afraid, leſt the Beetles, whom they had heard to have made an abundance of bullets on a dunghil, with a great deal of labour, ſhould kill them with a croſs-bow.

2. Then ſaid a Sparrow, Do not ye fear.

3. For, how ſhall they be able to ſhoot bullets againſt us that flie in the air, ſeeing they can ſcarce drag them along the ground, with much heaving and lifting.

4. Mor. This fable admoniſheth us, that we ſhould not fear the wealth of thoſe enemies, whom we ſee to want wit.

175. Of the Bear, and the Bees.

1. A Bear being ſtung by a Bee, was ſo enraged, that he tore all the hives in pieces, in which the bees made their hony, with his paws.

2. Then all the bees, as ſoon as ever they ſaw their houſes to be pulled down, their maintenance to be taken away, and their young ones to be killed, making a head, ſet upon the bear with their ſtings, and almoſt killed him.

3. Who being with much ado got out of their power, ſaid with himſelf;

4. How much better were it to endure the ſting of one bee, then to raiſe up ſo many enemies againſt me by my chafing?

4. Mor. This fable implieth, that it is far better ſometimes to indure the injury of one,

nobis commodo sæpe sunt, quàm nos intelligere valeamus.

172. *De Gliribus, Quercum eruere volentibus.*

1. GLires quercum arborem glandiferam, dentibus eruere destinaverunt; quò paratiorem haberent cibum, ne victûs gratiâ toties ascendere, & descendere cogerentur.

2. Sed quidem ex his, *qui ætate & usu rerum ac prudentia cæteris longè antei-bat*, eos absterruit, dicens;

3. Si nutricem nostram nunc interficiemus, quis *futuris annis* nobis ac posteris alimenta præbebit?

4. *Mor.* Fabula hæc monet, virum prudentem debere non modò præsentia intueri, verùm etiam futura longè prospicere.

173. *De Cane, & Hero.*

1. CAnem quidam habens, quo magis ab illo diligeretur, semper eum suis pascebat manibus, ligatumque solvebat.

2. Ligare autem, & verberari jubebat à servo: ut beneficia à se, maleficia autem à servo in illum viderentur esse collata.

3. Ægrè autem ferens canis se assiduè ligari, verberarique, aufugit; & cùm increparetur à domino ut ingratus, & tantorum beneficiorum immemor, qui à se fugisset, à quo semper dilectus pastusque fuisset, ligatus autem verberatusque nunquam, respondit.

4. Quod servus tuo jussu facit, à te factum puto.

5. *Mor.* Hæc fabula indicat, eos malefactores habendos, qui maleficiorum causa fuêre.

174. *De Avibus, Scarabeos timentibus.*

1. MAgnos timor aves incesserat, nè Scarabei *arcu pilari* eas occiderent; a quibus magnam pilarum vim in Sterquilinio summo labore fabricatam audierunt.

2. Tunc passer, Nolite, inquit, expavescere.

3. Quomodo enim pilas in nos per aera volantes jacere poterunt, cùm eas *per terram magno molimine vix trahant.*

4. *Mor.* Hæc fabula nos admonet, nè hostium opes extimescamus, quibus deesse videmus ingenium.

175. *De Urso, & Apibus.*

1. URsus ictus ab ape tantâ irâ percitus est, ut *alvearia*, in quibus apes mellificaverunt *tota* unguibus *discerperet.*

2. Tunc apes universæ, cùm domos suas diruí, cibariâ auferri, filios necari viderent, *facto impetu*, aculeis ursum invadentes penè necavére.

3. Qui *ex earum manibus vix elapsus secum* dicebat;

4. Quantò melius erat, apis unius aculeum tolerare, quàm tot in me hostes meâ iracundiâ concitare?

5. *Mor.* Hæc fabula innuit, longè melius interdum esse *injuriam* unius

one, than, whilſt we have a deſire to puniſh one, to get our ſelves many enemies.

176. Of the Fowler, and the Chaffinch.

1. *THe fowler had* ſpread nets for birds, *and had ſcattered* ſtore of meat *for them, in a void place*; *yet, he took not the birds that came to feed, becauſe* he thought they were but a few.

2. *Which, when they had fed, and flown away, others came to feed, which alſo, by reaſon of their paucity,* he cared not to take.

3. *This courſe being kept* for a whole day together, *and* ſome comming, and others going, *whilſt he alwayes looked for a greater prey*; *at laſt it begun to draw towards night.*

4. *Then the fowler having loſt his hope of taking many, when now it was time to give over, as he drew up his nets, caught one Chaffinch onely, which unhappy bird had tarried in the void place.*

5. Mor. *This fable ſheweth, that they that will catch all things, are oft times ſcarce able to catch a few things.*

177. Of the Souldier, and the two Horſes.

1. A *Souldier having a very good horſe, bought another,* nothing at all ſo good as he, *which he kept more choiſely, than the former.*

2. *Then ſaith the horſe this to the former, Why doth my Maſter* look more carefully after me *than thee, ſeeing I am not to be compared to thee, neither in fairneſs, nor ſtrength, nor ſwiftneſs.*

3 *To whom the other horſe ſaid,* This is the nature of men, to be alwayes more kind to new gueſts.

4. Mor. *This fable ſheweth the madneſs of men, who are wont* to prefer new things before old, *though they be the worſe.*

178. Of the Swine, and the Dog.

1. A *Swine mocked a* Spaniel, *which* whined, *and* wag'd the tail at his Maſter, *who had* taught *him with many blows and* lugs by the ears, to ſet birds.

2. *To whom the dog ſaid, Thou knoweſt not, thou fool, thou knoweſt not, what I have got by theſe blows.*

3. *For, by means of them,* I eat the moſt delicate fleſh of Partridges and Quails.

4. Mor. *This fable admoniſheth us,* not to take our Maſter's blows unkindly, *which uſe to be an occaſion of many good things to us.*

179. Of the Log, that blamed the Oxen's ſlowneſs.

1. A *Piece of timber, which was carried in a wain, blamed the Oxen, as if they were* ſlow, *ſaying,* Run, ſlow backs, *for* ye carry but a leight load.

2. *To whom the Oxen anſwered, Thou mockeſt us,* not knowing what puniſhment attends thee.

3. *For, we ſhall preſently lay down this load, and then* thou ſhalt be made to bear, until thou beeſt broken.

4. *The log was ſorry, and durſt not jeer the oxen any more.*

5. Mor.

ſuſtinere, quàm dum unum punire volumus, *multos* nobis inimicos comparare.

176. *De Aucupe, & Fringillâ.*

1. AUceps *tetenderat volucribus retia, largamque* illis in areâ effuderat *eſcam*: paſcentes tamen aves non capiebat, quia *ſibi videbantur paucæ.*

2. Quibus poſtis, ac avolantibus, aliæ paſtum adveniunt, quas quoque propter paucitatem *capere neglexit.*

3. Hoc *per totum diem* ordine ſervato, ac *aliis advenientibus, aliis abeuntibus*, illo ſemper majorem prædam expectante, tandem adveſperaſcere cœpit.

4. Tunc auceps amiſſâ ſpe multas capiendi, cùm jam *tempus* eſſet *quieſcendi*, attrahens retia, unam tantùm fringillam, quæ infelix in areâ remanſerat, cepit.

5. *Mor.* Hæc fabula indicat, qui omnia comprehendere volunt, ſæpe pauca vix capere poſſe.

177. *De Milite, & duobus Equis.*

1. MIles, equum habens optimum, emit alium *nequaquam illi bonitate parem*, quem *multò diligentiùs* quàm priorem nutriebat.

2. Tunc priori ſic ait, Cur me dominus quàm *te impenſiùs curat?* cùm tibi neque pulchritudine, neque robore, neque velocitate comparandus ſim.

3. Cui ille, *Eſt hæc*, inquit, *hominum natura, ut ſemper in novos hoſpites benigniores ſint.*

4. *Mor.* Hæc fabula indicat hominum amentiam, qui *nova*, etiam ſi deteriora ſint, ſolent *veteribus anteponere.*

178. *De Sue, & Cane.*

1. SUs irridebat *canem odoriſequum*, qui *domino murmure, & caudâ adulabatur*, à quo *artem aucupatoriam* multis verberibus, *auriumque vellicationibus* fuerat *inſtructus.*

2. Cui canis, Neſcis, inquit, inſane, neſcis, quæ ex verberibus illis ſuum conſecutus.

3. Per ea enim *ſuaviſſimis perdicum coturnicumque carnibus veſcor.*

4. *Mor.* Hæc fabula nos monet, nè *iniquo feramus animo præceptorum verbera*, quæ multorum bonorum cauſa eſſe conſuevêre.

179. *De Trabe, Boum pigritiam increpante.*

1. TRabs quæ curru vehebatur, boves ut *lentulos* increpabat, dicens, *Cur rite pigri, Onus* enim *leve portatis.*

2. Cui boves; Irrides nos, reſponderunt, *ignara quæ te pœna maneat.*

3. Onus hoc nos citò deponemus, tum autem *tu, quoad rumparis, ſuſtinere cogêris.*

4. Indoluit trabs, nec ampliùs boves *convitiis laceſſere* auſa eſt.

5. Mor. *This fable adviſeth any one, not* to inſult over others calamities, *ſeeing he himſelf may be made lyable to greater.*

180. Of the Linnet, and the Boy.

1. A *Linnet being asked by a Boy*, that had made much of her, *and fed her with dainty and ſtore of meat, why ſhe, being got out of the cage, would not return again, ſaid, That I may feed my ſelf at my own pleaſure, and not at thine.*

2. Mor. *This fable ſheweth, that* liberty of life is to be preferred, before all delights.

181. Of the Jeſter, and the Biſhop.

1. A *Jeſter comming to a Biſhop, (that was rich indeed, but covetous withall)* on new years day, *ask'd him* a Piece for a new-years gift.

2. *The Prelate ſaid*, The fellow was mad, to think, *ſo much mony would* be given him for a new-years gift.

3. *Then the Jeſter began to beg* a ſhilling.

4. *But when he ſaid, he thought this too much too, he intreated him to beſtow upon him but* a braſſe farthing.

5. *But when* he could not wring ſo much as this out of the Biſhop, *he ſaid Reverend Father, do but beſtow your bleſſing upon me for a new-years gift.*

6. *Then ſaid the Biſhop, Kneel down, ſon, that I may bleſſe thee.*

7. *But I, quoth the Jeſter, will have none of that thy ſo cheap bleſſing.*

8. *For, if it were worth a braſſe farthing, thou wouldſt certainly never give it me.*

9. Mor. *This fable was made againſt thoſe Biſhops and Prieſts, that eſteem riches and wealth more, than all the ſacred rites and myſteries of the Church.*

182. Of the Howpe, that was unworthily preferred.

1. A *lmoſt all the birds, being invited to the Eagle's wedding*, took it ill, *that the* Howpe *was preferred before the reſt, becauſe* ſhe had a fine crown, *and was* decked with changeable coloured feathers; *whereas ſhe alwayes uſed to neſtle amongſt dung and filth.*

2. Mor. *This fable* reproveth their folly, *who in honouring men, are wont more* to mind the fineneſs of their cloaths, and bravery of their beauty, *than their vertues and manners.*

183. Of the Prieſt, and the Pears.

1. A *Greedy Prieſt travelling forth of his country to a wedding, to which he was invited, found a heap of pears by the way, whereof he medled not ſo much as with one, although he was* very hungry.

2. *But rather making a ſcorn of them, he* piſt upon them.

3. *For he was vext, that ſuch meat as this ſhould be offered him upon the way, who was going to dainty cheer.*

4. *But when upon the way he met with* a brook, *grown ſo* big with rain, *that he could not paſſe it, without the hazard of his life, he reſolved to return home again.*

5. *And returning faſting*, he was ſo very hungry, *that unleſſe he had eaten thoſe pears*

5. *Mor.* Hæc fabula quem libet monet, nè *aliorum inſultet calamitatibus*, cùm ipſe poſſit majoribus ſubjici.

180. *De Carduele, & Puero.*

1. CArduelis avis interrogata à puero, *à quo in deliciis habita*, & ſuavibus & largis cibis nutrita, fuerat; cur cavcâ egreſſa, regredi nollet: Ut meo, inquit, meo arbitratu, non tuo paſcere poſſim.

2. *Mor.* Hæc fabula indicat, *vitæ libertatem cunctis delitiis anteponendam.*

181. *De Scurrâ, & Epiſcopo.*

1. SCurra quidam *Calendis Januarii* ad Epiſcopum quendam, divitem quidem ſed avarum, accedens, *numiſma aureum ſtrenæ nomine* petiit.

2. Antiſtes *inſanire hominem* dixit, *qui crederet* tantam pecuniam *ſibi in ſtrenam dari.*

3. Tunc ſcurra *nummum argenteum* efflagitare cœpit.

4. Secum ille hoc quoque nimium ſibi videri diceret, *æreum quadrantem*, ut ſaltem ſibi traderet, orabat.

5. Sed cùm *nè hunc quoque poſſet ab Epiſcopo extorquere*; Reverende, inquit, pater, ſaltem benedictione tuâ me pro ſtrenâ imperti.

6. Tunc Epiſcopus, Flecte, inquit, genua, fili, ut te benedicam.

7. At Ego, inquit ſcurra, benedictionem iſtam tuam tam vilem nolo.

8. Si enim *nummum æreum valeret*, eam mihi nunquam profectò concederes.

9. *Mor.* Hæc fabula contra eos Epiſcopos & Sacerdotes confecta eſt, qui divitias & opes pluris faciunt, quàm cuncta Eccleſiæ ſacra atque myſteria.

182. *De Upupâ, indignè honoratâ.*

1. INvitatæ ferè omnes aves ad Aquilæ nuptias, *indignè ferebant upupam* cæteris præferri, quia *coronâ inſignis eſſet*, & *verſicoloribus pennis ornata*, cùm ſemper inter ſtercora & ſordes ſolita eſſet volutare.

2. *Mor.* Hæc fabula *ſtultitiam eorum arguit* qui in hominibus honorandis potius *veſtium nitorem*, *præſtantiamque formæ*, quàm virtutes moreſque ſolent *attendere.*

183. *De Sacerdote, & Pyris,*

1. SAcerdos quidam guloſus extra patriam ad nuptias proficiſcens, ad quas fuerat invitatus, reperit in itinere pyrorum acervum; quorum nè unum quidem attigit, quamvis *magnâ affectus fame.*

2. Quin potiùs ea ludibrio habens, *lotio conſperſit.*

3. Indignabatur enim hujuſmodi cibos ſibi in itinere offerri, qui ad lautas accedebat epulas.

4. Sed cùm in itinere *torrentem* quendam ità *imbribus auctum* offendiſſet, ut ſine vitæ periculo eum tranſire non poſſet, domum redire conſtituit.

5. Revertens autem jejunus, *tantâ eſt oppreſſus fame*, ut niſi pyra illa quæ urinâ

Pears, which he had piſſed upon, (*ſeeing he found nothing elſe*) he had been famiſhed.

6. Mor. *This fable teacheth us, that nothing is to be ſcorned, ſeeing* there is nothing ſo vile and baſe which may not be uſeful ſometimes.

184. Of the Mule, and the Horſe.

1. A *Mule eſpying a Horſe that was* fine, with his gold bridle and ſadle, *and* covered with purple trappings, *was* ready to burſt with envy, *conceiving him to be happy, that continually* ate very good meat, *and was* handſomely clad; *but that himſelf was unhappy in compariſon of him, who being born down with* pack ſaddles, not very well ſmoothed, *was forced* to bear very great burdens *every day.*

2. *But when he ſaw the horſe returning from a battle,* to have many wounds, *he called himſelf happy, in compariſon of his calamity, ſaying, That it was far better* to get a hard living by daily labour, *and* to be beggarly attired, *than after very good and delicate feeding, and ſo great dickings,* to undergo peril of death.

4. Mor. *This fable teacheth, that we muſt not envy Kings and Princes, becauſe they* abound in riches and wealth, *ſeeing we may ſee their life to be ſubject to far more dangers, than poor mens are.*

185. Of the Hog, and the Horſe.

1. A *Hog eſpying* a War horſe, *that went* armed all over *to a battle, ſaid, Thou fool,* whither doſt thou make ſo much haſte? *for thou ſhalt perhaps die in the battle.*

2. *To whom the Horſe made anſwer, A knife ſhall take away thy life from thee,* being fed amongſt dirt and filth, *when thou ſhalt have* done nothing worthy commendations; *but glory ſhall attend my death.*

3. Mor. *This fable implieth, that it is more commendable* to die, having done ſome brave exploits, *than* to live long, after a baſe faſhion.

186. Of the Tanner, that bought of a Hunter the skin of a Bear, that was not yet caught.

1. A *Tanner comming to a Hunter, bought of him the skin of a Bear, and* laid down money *for it.*

2. *He ſaid, he had not a Bear's skin* for the preſent, *but that he was* to go *the next day* a hunting, *and* promiſed, that when he had killed the Bear, he would let him have his skin.

3. *The Tanner going with the Hunter into the wood,* for his minds ſake, got up into a very high tree, *that from thence he might ſee the fight of the Bear and the Hunter.*

4. The Hunter came boldly *to the Cave, where the Bear lurked, and having put in his dogs, forced him to come out; which, after he had avoided the Hunters thruſt,* threw him all along upon the ground.

5. *The Hunter, knowing that this wild beaſt* did not prey upon dead carcaſes, ſtopping his breath, counterfeited himſelf dead.

6. *When the Bear,* ſmelling with his noſe, put to him, *could not perceive him to breathe, either at the noſe, or at the breaſt,* he went his way from him.

7. *When the Tanner ſaw, that the wilde beaſt was gone away, and* that there was

urinâ conſperſerat, comediſſet, cùm aliud non inveniret, *extinctus fuiſſet.*

6. *Mor.* Hæc fabula monet, nihil eſſe contemnendum, cùm *nihil ſit tam vile & abjectum, quod aliquando uſui eſſe non poſſit.*

184. *De Mulo, & Equo.*

1. MUlus conſpiciens equum *aureo fræno, & hippioque inſignem, & purpureis operum phaleris, rumpebatur invidiâ*, illum beatum reputans, qui continuè *optimis veſceretur cibis, & decoro amiciretur ornatu*; ſe autem præ illo infelicem, qui *clitellis malè dolatis* oppreſſus, quotidie *maxima onera ferre* cogeretur.

2. At ubi vidit equum è pugnâ redeuntem, *multis affectum vulneribus*, præ illius calamitate ſe felicem appellabat, non è melius eſſe dicens, *Quotidiano labore durum victum quæritare, & turpiter veſtiri*, quàm poſt optimos & delicatos cibos, & tantos ornatus, *mortis adire diſcrimina.*

3. *Mor.* Hæc fabula monet, regibus & principibus minimè invidendum, quia *divitiis & opibus abundent*, quum vita eorum longè pluribus periculis quàm pauperum, videamus eſſe ſubjectam.

185. *De Porco, & Equo.*

1. POrcus conſpiciens *equum bellatorem*, qui *cataphractus* ad pugnam prodibat; Stulte, inquit, *quo properas?* in pugnâ enim fortaſſe morieris.

2. Cui equus, Tibi *inter lutum ſordeſque impinguato*, quum *nihil dignum laude* geſſeris, cultellus adimet vitam; mortem verò meam comitabitur gloria.

3. *Mor.* Hæc fabula innuit, honeſtius eſſe *rebus præclare geſtis occumbere* quàm *vitam turpiter actam protrahere.*

186. *De Coriario, emente pellem urſi à Venatore nondum capti.*

1. COriarius ad venatorem accedens, emit ab eo pellem urſi, *pecuniamque* pro eâ *protulit.*

2. Ille ſibi in *præſentiâ* pellem urſi non eſſe, cæterùm poſtridie *venatum profecturum*; *urſoque interfecto, pellem illius ei ſe daturum* profitetur.

3. Coriarius *animi gratiâ cum* venatore in ſylvam profectus, *altiſſimam arborem aſcendit*, ut inde urſi venatoriſque certamen proſpiceret.

4. *Venator intrepidus* ad antrum ubi urſus latebat *profectus*, immiſſis canibus illum exire compulit, qui, evitato venatoris ictu, *eum proſtravit humi.*

5. Tunc Venator ſciens, hanc feram *in cadavera non ſævire, anhelitu retento, ſe mortuum ſimulabat.*

6. Urſus *naribus admotis olfaciens*, cùm illum nec naſo, nec corde ſpirantem deprenderet, *abſceſſit.*

7. Coriarius cùm feram abeſſe perſpiceret, ac *nihil amplius adeſſe periculi*,

was no more danger, getting himſelf down out of the tree, *and comming to the Hunter, who durſt not get up as yet, he bad him riſe.*

8. *And afterwards he aſked him, what the Bear* ſaid to him in his ear. *To whom the Hunter ſaid, He adviſed me, that I ſhould not be willing hence forward to ſell a Bears-skin, except I had firſt caught him.*

9. Mor. *This fable ſheweth,* that uncertain things are not to be accounted for certain.

187. Of the Hermit, and the Souldier.

1. A *Hermit,* a man of a moſt holy life, *perſwaded a Souldier, that at laſt he would* addict himſelf to his bodies quiet, *and* conſult for the welfare of his ſoul; *leaving that ſecular warfare, which few uſe, without offending God, and endangering their ſouls.*

2. *To whom the Souldier ſaid, I will do, Father, what you perſwade me to.*

3. *For,* the truth is, *that at this time, ſouldiers can neither* exact *their* pay, *though it be very ſmall; neither can they* plunder abroad.

4. Mor. *This fable ſheweth, that many do* abandon vices, *becauſe they can no longer exerciſe them.*

188. Of the Man and the Wife, that had been twice married.

1. A *Man after his wife was dead, whom he had dearly loved, married another, and ſhe a widow, who continually told him of the vertues and gallant exp'oits of her former husband; to whom,* that he might be even with her, *he alſo related the* honeſt behaviour, *and excellent chaſtity of his deceaſed wife.*

2. Now on a day, *ſhe, being angry with her husband, gave a piece of a Capon, which ſhe had provided for both their ſuppers, to a poor man,* that begged an alms, *ſaying, I give thee this, for my former husband's ſouls ſake.*

3. *Which the husband hearing, after he had ſent for the poor man, he gave him* that which was left of the Capon, *ſaying, I alſo give thee this, for the ſoul's ſake of my deceaſed wife.*

4. *Thus* they *at the laſt* had nothing to eat for their ſupper, *whilſt* they deſired one to do one another a miſchief.

5. Mor. *This fable teacheth us, that we muſt not conteſt againſt them,* that are well enough able to revenge themſelves.

189. Of the Lion, and the Mouſe.

1. A *Lion being* caught in a ſnare *in a forreſt, when he ſaw himſelf* ſo entangled in the net, *that* he thought he could not by all his ſtrength get himſelf out thence, *intreated a Mouſe, that by gnawing the ſnare, he would ſet him free;* promiſing, that he would not be unmindfull of ſo great a courteſie.

2 *Which when the Mouſe had readily done, he beſought the Lion, that he would give him his daughter to wife.*

3. *The Lion did not ſay, nay, that he might* do his benefactor a kindneſs.

4. *But the new married bride comming to her husband, when ſhe did not ſee him, by chance* trode upon him with her foot, and cruſhed him all to pieces.

5. Mor. *This fable ſheweth, that marriages and other fellowſhips, are not to be*

ex arbore ſe deducens, & ad venatorem, qui nondum ſurgere audebat, accedens, illum ut ſurgeret, monebat.

8. Interrogavit deinde, quid *ad aurem ei* urſus *locutus eſſet*; Cui venator, Monuit me, inquit, nè deinceps urſi pellem vendere vellem, niſi eum priùs ceperim.

9. *Mor.* Hæc fabula indicat, *incerta pro certis non habenda.*

187. *De Eremita, & Milite.*

1. ERemita quidam, *vir ſanctiſſimæ vitæ,* militem hortabatur, ut relictâ ſeculari militiâ, quam abſque Dei offenſâ, & *animæ diſcrimine* pauci exercent, tandem *ſe coporis traderet quieti,* & *animæ conſuleret* ſaluti.

2. Cui miles, Faciam, inquit, quod mones pater.

3. *Verum* enim *eſt,* quòd hoc tempore milites neque *ſtipendia exigere* valeant licèt exigua ſint, neque *prædari* poſſint.

4. *Mor.* Hæc fabula indicat, multos *vitiis renunciare*; quia illa ampliùs exercere non poſſunt.

188. *De Viro & Uxore, bigamis.*

1. VIr quidam defunctâ uxore quam valdè dilexerat, duxit alteram & ipſam viduam, quæ aſſiduè ei prioris mariti virtutes, fortiaque facinora objiciebat; cui, *ut par referret,* ipſe quoque defunctæ uxoris *mores probatiſſimos,* pudicitiamque inſignem referebat.

2. *Quodam autem die,* viro irato, pauperi *eleemoſynam petenti,* partem caponis quem in cœnam utriſq; coxerat, dedit, dicens, Do tibi hoc pro animâ prioris viri.

3. Quod audiens maritus, accerſito paupere, *reliquum caponis* dedit, dicens, Et ego quoque do tibi hoc pro animâ uxoris meæ defunctæ.

4. Sic illi, dum *alter alteri nocere cupiunt, quid cœnarent* tandem *non habuerunt.*

5. *Mor.* Hæc fabula monet, non eſſe contrà eos pugnandum, qui *ſe poſſunt optimè vindicare.*

189. *De Leone, & Mure.*

1. LEo *laqueo captus* in ſylvâ, cùm ſe ità *irretitum* videret, ut *nullis viribus ſe inde poſſe explicare conſideret,* murem rogavit, ut abroſo laqueo eum liberaret, *promittens tanti beneficii ſe non immemorem futurum.*

2. Quod cùm mus promptè feciſſet, leonem rogavit, ut filiam ejus ſibi traderet in uxorem.

3. Nec abnuit leo, ut *benefactori ſuo rem gratam faceret.*

4. Nova autem nupta ad virum veniens, cùm eum non videret, caſu *illum pede preſſit, atque contrivit.*

5. *Mor.* Hæc indicat fabula, matrimonia & cætera conſortia improbanda

be liked, which are made by them that are not equals.

190. Of the Elme, and the Osier.

1. AN *Elme that grew on the bank of a River, mocked an Osier that was near it, as* being weak and feeble, *because it* was bended at every, even the least, force of water.

2. *But he* set out his own steadiness and strength, in gallant words, *which had for many years endured the daily force of the River, and was* never shaken.

3. *Now the Elme being* one time *broken, with the very great violence of the waves, was* hurried along by the waters; *to whom the Osier smiling, said, Neighbour,* why doest thou leave me? Where is thy valour now?

4 Mor. *This fable signifieth, that they are wiser that* yield to them that are stronger, *than they that, being willing to resist,* are barely overcome.

191. Of the Wax, that desired to be hard.

1. [*He wax was sorry, that it was made soft, and* ready to take impression at every the lightest touch.

2. *And seeing the bricks that were made of clay, a great deal softer than it self, to come to such hardness by the heat of the fire, that they* endured many hundred years, *it threw it self into the fire, that it might get the same hardness.*

3 *But being melted by the fire, it was presently wasted.*

4. Mor. *This fable adviseth us,* that we should not desire that, which Nature hath denied us.

192. Of the Husbandman, that would be a Souldier, and a Merchant.

1. A *Husbandman took it ill, that he* stirred the ground *every day, and could not* come to be rich *by continued toil: whereas he saw some Souldiers, who,* in time of wars, *had got such estates, that they* went bravely clad, *and being* fed with good cheer, lead a happy life.

2. *When therefore he had sold all his sheep, his goats, and oxen, he bought horses and arms, and* went to be a Souldier; *where,* when his General was worsted, *he not only lost what he had, but also* received many wounds.

3. *Wherefore misliking the life of a Souldier, he resolved* to turn Merchant, *as that wherein he thought there was greater gain, and lesse labour.*

4. *After he had sold his farms there, and when he* had laded his ship with wares, *he* put to sea.

5. *But when he was in the main sea, a sudden tempest being raised,* the ship was sunk, and he, and the rest that were in her, were lost altogether.

6. Mor. *This tale teacheth us, that* every one ought to be content with his own condition, *seeing that* misery attends every where.

193. Of the Asse, and the Jester.

1. AN *Asse* taking it in dudgeon, *that a Jester was had in honour,* and finely clad, *because he* let great farts, *went to the Magistrates, desiring that they would not shew lesse honour to him, than they did to the Jester.*

2. *And*

probanda, quæ ab imparibus contrahuntur.

190. *De Ulmo, & Silere.*

1. ULmus in ripâ fluminis natæ, siler sibi proximum irridebat, ut *debilem & invalidum*, quod *ad omnem vel levissimum undarum impetum flecteretur.*

2. *Suam* autem *firmitatem & robur magnificis extollebat verbis*, quôd multos annos assiduos amnis impetus *inconcussa* pertulerat.

3. *Sed* autem maximâ undarum violentiâ ulmus perfracta *trahebatur ab aquis*; cui siler ridens, inquit, *Cur me deseris, vicina? Ubi est nunc fortitudo tua?*

4. *Mor.* Fabula significat, sapientiores esse qui *potentioribus cedunt*, quàm qui resistere volentes, *turpiter superantur.*

191. *De Cerâ, duritiem appetente.*

1. CEra ingemiscebat se mollem, & *cuicunque levissimo ictui penetrabilem* procreatum.

2. Videns autem lateres ex luto multò se molliori factos, in tantam duritiem ignis calore pervenisse, ut *multa perdurarent sæcula*, S. jecit in ignem ut tandem duritiem consequeretur.

3. Sed statim igne liquefacta consumpta est.

4. *Mor.* Hæc admonet fabula, nè appetamus *quod est nobis naturâ denegatum.*

192. *De Agricolâ, Militiam & Mercaturam affectante.*

1. AGricola quidam ægrè ferebat, se assiduè *terram volvere*, nec perpetuis laboribus *ad magnas divitias pervenire*; cùm nonnullos videret milites, qui *actis præliis* ità rem auxerant, ut bene *induti incederent*, & *lautis epulis nutriti beatam agerent vitam.*

2. Venditis igitur ovibus, capris, ac bobus, equos emit & arma. & *in militiam projectus est*; ubi, *cùm ab imperatore suo malè pugnatum esset*, non solum quæ habebat perdidit, sed etiam *pluribus vulneribus affectus est.*

3. Quare *damnatâ militiâ mercaturam exercere* statuit, ut in quâ majus lucrum & minorem laborem existimabat.

4. Prædiis igitur venditis, cùm *navi* mercibus implevisset, *navigare cœperat.*

5. Sed cùm in alto esset, subitâ tempestate coortâ, *navis submersa est*, & *ipse cum cæteris qui in ea erant, ad unum omnes periêre.*

6. *Mor.* Hæc fabula admonet, *quemlibet debere suâ sorte esse contentum*, cùm *ubique sit parata miseria.*

193. *De Asino, & Scurrâ.*

1. ASinus *indigne ferens* scurram quendam honorari & *pulchris vestibus amici*ri, quia *magnos ventris edebat sonos*, ad magistratus accessit petens nè se minùs quàm scurram honorari vellent.

2. Eg

2 *And when the Magiſtrates, wondring, asked him, why he thought himſelf ſo worthy of honour, he ſaid, Becauſe he let greater farts than the jeaſter, and thoſe too* without any ſtink.

3. Mor. *This fable blames thoſe, that* laviſh out their money in toyes.

194. Of the River, that reviled its own Spring.

1. A *River* reviled *its own ſpring, as if it were idle; becauſe it ſtood unmoveable, and had no fiſh in it.*

2. *But it highly* commended it ſelf, *becauſe it* bred very good fiſh, *and crept along the vallies with a pleaſing noiſe.*

3. *The ſpring being vex'd againſt the river, as being ungrateful,* withheld its waters.

4. *Then the River being deprived of its fiſh, and pleaſing noiſe vaniſhed away.*

5. Mor. *This fable noteth them, that arrogate the good things that they do to themſelves, and do not attribute them to God, from whence, as from a large fountain, all our good things come.*

195. Of the Wicked man, and the Devil.

1. A *Wicked man, after he* had committed a great many villanies, *and was often taken, and* put in cloſe priſon, *and* was very narrowly watch'd, *beſought a devil: help, which had often been with him, and helped him out of many dangers.*

2 *At the laſt, the devil appeared to him, being caught again, and beſeeching his wonted help; having a* great bundle of ſhoes, with the bottoms worn quite out, *upon his ſhoulders, ſaying, Friend,* I can help thee no longer.

3. *For I have* travelled up and down *ſo many places hitherto, to get thee at liberty, that I have* worn out *all theſe* ſhoes, *and* I have no mony left, *wherewithal I may be able to get others.*

4. *Wherefore* thou muſt even periſh.

5. Mor. *This fable teacheth us, not to think, that our ſins ſhall always be unpuniſhed.*

196. Of the Birds, that would chuſe more Kings.

1. *THe Birds held a councel about chuſing more Kings, foraſmuch as the Eagle alone could not rule ſuch great flocks of birds.*

2. *And* they had done according to their deſire, *except they had* forborn *ſuch a reſolution, by the advice of the crow.*

3. *Who, when ſhe was asked a reaſon, why ſhe thought more Kings were not to be elected, ſhe ſaid.*

4. *Becauſe* many bags are more hardly filled than one.

5. Mor. *This fable teacheth us, that* it is far better to be governed by one, than by many Princes.

197. Of the Woman, which would die for her Husband.

1. A Very chaſt Matron, *and* one that loved her husband very well, was troubled that her husband was ſick; and ſhe took on and ſighed; *and that ſhe might teſtifie her love to her husband, ſhe beſought Death, that if he was about to take her husband away from her, he would kill her rather than him.*

2. *Amid*

2. Et cùm Magiſtratus admirantes eum interrogarent, cur ſe ità honore dignum duceret, Quia, inquit, majores quàm ſcurra *crepitus ventris emitto*, eoſque *abſque fatore*.

3. *Mor.* Hæc fabula eos arguit, qui *in rebus leviſſimis ſuas pecunias profundunt*.

194. *De Amne, ſuum Fontem convitiis laceſſente.*

1. AMnis quidam ſuum fontem *convitiis laceſſebat*, ut inertem, quòd immobilis ſtaret nec ullos habebat piſces.

2. *Se* autem *plurimùm commendabat*, quòd *optimos crearet piſces*, & per valles blando murmure ſerperet.

3. Indignatus fons in amnem velut ingratum, *undas repreſſit*.

4. Tunc amnis, & piſcibus, & dulci ſono privatus, evanuit.

5. *Mor.* Hæc fabula eos notat, qui bona, quæ agunt, ſibi arrogant, non Deo attribuunt, à quo ceu à largo fonte, noſtra bona procedunt.

195. *De Viro Maligno, & Dæmone.*

1. VIr malignus, cùm *plurima perpetrâſſet ſcelera*, & ſæpius captus, & *carcere concluſus arctiſſimè pervigili cuſtodiâ teneretur*, dæmonis auxilium implorabat, qui ſæpenumero illi affuit, & è multis eum periculis liberavit.

2. Tandem iterum deprehenſo, & ſolitum auxilium imploranti, dæmon, *magnum calceorum pertuſorum faſcem* ſuper humeros habens, apparuit, dicens, Amice, *amplius tibi auxilio eſſe non poſſum*.

3. Tot enim *loca* pro te liberando hactenus *peragravi*, ut hos omnes *calceos contriverim*; *nulla* etiam *mihi ſupereſt pecunia*, quâ alios valeam comparare.

4. Quare *pereundum eſt tibi*.

5. *Mor.* Hæc admonet fabula, nè exiſtimemus noſtra ſemper impunita fore peccata.

196. *De Avibus, plures Reges eligere volentibus.*

1. AVes conſultabant de pluribus regibus eligendis, cùm aquila tantos *volucrum greges* ſola regere non poſſet.

2. *Feciſſentque voto ſatis*, niſi cornicis monitu à tali *conſilio deſtitiſſent*.

3. Quæ, cùm cauſa rogaretur, cur non plures reges duceret eligendos,

4. Quia *difficiliùs*, inquit, *plures, quàm unus ſaccus, implentur*.

5. *Mor.* Hæc fabula docet, *longè melius ab uno, quàm à multis principibus gubernari*.

197. *De Muliere, quæ pro Viro mori ſe velle dicebat.*

1. MAtrona quædam *admodum pudica*, & *viri amantiſſima*, ægrè *ferebat maritum adverſâ valetudine detineri*, *lamentabatur*, *ingemiſcebat* & ut ſuum in virum amorem teſtaretur, rogabat Mortem, ut, ſi maritum ſibi eſſet erepturа, ſe potiùs quàm illum vellet occidere.

2. Inter

2. *Amid theſe words, ſhe ſees death coming with* a ghaſtly look, *with the fear of whom, ſhe being affrighted, and now* repenting her of her wiſh, *ſhe ſaid*;

3. It is not I that thou lookeſt for, *he whom thou art come to kill, lyeth there in the bed.*

4 Mor. *This fable ſheweth, that* no man loveth his friend ſo well, that wiſheth not better to himſelf, than to another.

198. Of a Young Fellow, that ſang at his Mothers burial.

1. A *Man husband* wept and wailed for his deceaſed wife, *which* was carried out to be buried; *but his ſon did ſing.*

2. *Who, when his father blamed him, as if he were* mad, *and* out of his wits, that would ſing at his mother's funeral, *whereas he ought to mourn and weep with him*; *he ſaid,*

3. *Father, if you have hired the Prieſts to ſing, why are you angry at* me, that ſing for nothing?

4. *To whom his father ſaid, Thy office and the Prieſts, is not the ſame.*

5. Mor. *This fable ſheweth, that* all things are not ſeemly for all men.

199. Of the Jealous Husband, that had put his Wife to be looked to.

1. A *Jealous husband, had put his wife, whom he had found* to live not very chaſtly, *to a friend that he much truſted, to be looked to, having* promiſed him a great ſum of money, *if he would ſo narrowly watch her, that ſhe could by no means* violate wedlock.

2 *But he, after he had tried a good many days, that this charge was too hard, and* had found his wit to be outvied by the womans wiles, *comming to her husband,* ſaid, That he would no longer take this hard task upon him.

3. *Seeing that* not ſo much as *Argus* himſelf, who was all eyes, could keep a woman againſt her will.

4. *He ſaid moreover, that, If it were a thing might needs be, he had rather carry* a ſack full of fleas *every day* for a whole year *together, into the meadow, and by untying the ſack, to let them feed amongſt the graſſe, and when it grows night, to bring them back again home, than ſeek to find ſhineſt woman one day.*

5. Mor. *This fable ſheweth, that* no keepers are ſo diligent, that can be able to keep diſhoneſt women.

200. Of the Fellow that refuſed a Glyſter.

1. A *Man, a* German by Nation, one that was very rich, *was ſick; to look to whom, a great many Phyſicians came, (for*, flies flie together by companies to the hony) *whereof one amongſt other things ſaid, that* a Glyſter was neceſſary, if he would recover.

2. *Which when the man, being never uſed to this kind of Phyſick, heard,* falling into a rage, he commanded the Phyſicians ſhould be pack'd out of the houſe.

3. *Saying, that they were mad, who would cure his breech, when his head aked.*

4. Mor. *This fable ſheweth, that all things, even thoſe that are wholſome, ſeem harſh and likely to do hurt,* to them that are not uſed to them, and have not tried them.

2. Inter hæc verba, mortem cernit *horribili aspectu* venientem; cujus timore perterrita, & jam *sui voti pœnitens*;

3. *Non sum ego*, inquit, *quem petis*; jacet ibi in lecto quem occisura venisti.

4. *Mor.* Hæc fabula indicat, *neminem esse adeò amantem amici, qui non malit sibi bene esse quàm alteri.*

198. *De Adolescente in funere Matris canente.*

1. VIr quidam *defunctam uxorem* quæ *ad sepulchrum efferebatur, lachrymis & fletibus prosequebatur*; filius verò ejus canebat.

2. Qui cùm à patre increparetur, ut *amens, & insanus*, qui *in matris funere cantaret*, cùm unà secum mœstus esse & flere deberet, inquit.

3. Pater mi, si sacerdotes ut canerent conduxisti, cur mihi irasceris, *gratis concinenti?*

4. Cui pater, Non tuum, inquit, & sacerdotum, est idem officium.

5. *Mor.* Hæc fabula indicat, *Non omnia omnibus esse decora.*

199. *De Viro zelotypo, qui Uxorem dederat custodiendam.*

1. VIr zelotypus uxorem, quàm *parùm pudicè vivere* compererat, cuidam amico, cui plurimùm fidebat, dederat custodiendam; *ingentem pollicitus pecuniam*, si eam ità diligenter observaret, ut nullo modo *conjugalem violaret copulam.*

2. At ille, ubi aliquot dies expertus custodiam hanc nimis difficilem, & *ingenium suum versutiâ mulieris vinci comperisset*, ad maritum accedens *dixit, se amplius nolle hanc tam duram gerere provinciam.*

3. Quandoquidem, *nè* Argus *quidem, qui totus oculatus fuit, mulierem invitam posset custodire.*

4. Addidit præterea, si necesse sit, malle se *anno integro saccum plenum pulicibus* quotidiè in pratum deferre, solutoq; sacco eos inter herbas pascere, vespereque facto, omnes domum reducere, quàm unâ die impudicam mulierem servare.

5. *Mor.* Hæc fabula indicat, *nullos custodes ità esse diligentes, qui impudicas mulieres valeant custodire.*

200. *De Viro Clysteria recusante.*

1. VIr quidam *natione Germanus, dives admodum*, ægrotabat; ad quem curandum plures accesserunt medici. (*ad mel* enim *catervatim convolant muscæ*) quorum unus inter cætera dicebat, *opus esse clysteribus, si vellet convalescere.*

2. Quod cùm vir, hujusmodi insuetus medicinæ, audiret, *furore percitus, medicos domo ejici jubet.*

3. Dicens, Eos esse insanos, qui cùm caput sibi doleret, podici vellent mederi.

4. *Mor.* Hæc fabula innuit, Omnia, etiam salutaria, *insuetis & inexpertis*, & aspera & obfutura videri.

201. Of the Aſs that was ſick, and the Woolves that came to viſit him.

1. AN *Aſſe was ſick, and a report had gone abroad, that he was like to die ſhortly.* 2. *Therefore, when the Woolves and the Dogs came to viſit him, and aſk'd of the young one, how his father did; he made anſwer* through a crevis in the door, Better than ye would have me.

3. Mor. *This fable ſheweth, that many feign that* they are troubled for the death of others, *whom yet they deſire to die quickly.*

202. Of the Nut-tree, the Aſs, and the Woman.

1. A *Woman asked a* Nut-tree, *that grew by the way-ſide, which was* beaten with ſtones *by people that paſſed by, VVhy it was ſo mad, that by how much the more and great r blowes it was beaten with, it would yield by ſo much the more and better fruit.*

2. *To whom the* Wall-nut-tree *ſaid, Doſt thou not remember the proverb, that ſaith thus?*

One ſelf-ſame Law doth ſurely bind,
The Nut, the Aſſe, the Woman kind:
There's none of theſe that rightly does,
Except ſometimes ye give them blowes.

3. Mor. *This fable implieth, that men are oftentimes wont* to wound themſelves with their own weapons.

203. Of the Aſs, that found no end of his labours.

1. AN *Aſſe was very much grieved in winter time, becauſe he* was too cold, *and* had hard meat of chaff; *wherefore he wiſhed for the* ſpring ſeaſon, *and* the young graſs.

2. *But when the ſpring was come, he was forced by his maſter, who was a* Potter, *to carry potters clay into the yard, and* wood to the oven, *and to carry from thence b icks and gutter-tiles, and covering-tiles to ſeveral places; being weary of the ſpring, in which he endured ſo much pains,* he looked long for ſummer; *that his Maſter, being hindred with his harveſt, might then let him reſt.*

3. *But then alſo, when he was compelled to carry the corn unto the barn-floor, and the wheat from thence home, and* had no time for reſt, *he* hoped, that his labours would have an end at leaſt in autumn.

4. *But* when he ſaw, that there was not then any end of his labours, *foraſmuch as wine, and apples, and wood, were to be carried every day, he earneſtly* deſired the winter ſnows and froſts *again, that then at leaſt ſome reſt might be granted him, from ſo great labours.*

5. Mor. *This fable ſheweth, that* there are no times of this preſent life, which are not ſubject to perpetual labours.

201. *De Aſino ægrotante, & Lupis viſitantibus.*

1. ASinus ægrotabat, famaque exierat eum citò moriturum.

2. Ad eum igitur viſendum cùm lupi canesque veniſſent, peterentque à filio, quomodo pater ejus ſe haberet; ille *per oſtii rimulam* reſpondit: *Melius quàm velletis.*

3. *Mor.* Hæc indicat fabula, quòd multi fingunt *moleſtè ferre mortem aliorum*, quos tamen cupiunt celeriter interire.

202. *De Nuce, Aſino, & Muliere.*

1. MUlier quædam interrogabat *nucem*, ſecus viam natam, quæ à prætereuntepopulo *laxis impetebatur*, quare eſſet ità amens, ut quò pluribus majoribuſque verberibus cæderetur, eò plures præſtantioreſque fructus procrearet?

2. Cui *juglans*, Eſné, inquit, proverbii immemor, dicentis?

Nux, Aſinus, Mulier, ſimili ſunt lege ligati:
Hæc tria nil reſtè faciunt, ſi verbera ceſſent.

3. *Mor.* Hæc fabula innuit, ſæpehominesa *propriis jaculis ſe* ſolere *confodere.*

203. *De Aſino, laborum finem non inveniente.*

1. ASinus hyberno tempore plurimùm angebatur, quòd *nimio afficeretur frigore*, & *duram palearum haberet victum*; quare *vernam temperiem*, & *teneras herbas* optabat.

2. Sed cùm ver adveniſſet, cogereturque à domino, qui figulus erat, argillam in aream, & *lignum ad fornacem*, indeque l teres, imbrices, tegulas, ad diverſa loca deferre; pertæſus vêris, in quo tot labores tolerabat, *æſtatem omnibus votis expectabat*, ut dominus, meſſe impeditus, eum quieſcere pateretur.

3. Sed tunc quoque cùm meſſes in aream, & inde domum triticum ferre compelleretur, *nec quieti ſibi locus eſſet, autumnum ſaltem laborum finem fore* ſperabat.

4. Sed *ubi nè tunc quoque malorum terminum adeſſe cernebat*, cùm quotidie, vinum, poma, ligna portanda eſſent, rurſus *hyemis nives, & glaciem eſſlagitabat*, ut tunc ſaltem aliqua ſibi requies à tantis laboribus concederetur.

5. *Mor.* Hæc fabula indicat, *nullæ eſſe præſentis vitæ tempora, quæ non perpetuis ſubjecta ſint laboribus.*

204. Of the Mouſe, which would make a league of amity with the Cat.

1. A *Many Mice dwelling in* the hallow of a wall, *beheld a Cat, which ſat on* a boarded floor, *with her* head hanging down, *and a* ſerious look.

2. *Then ſaid one of them, This living creature ſeems to be very kind and mild.*

3. *For he* makes a ſhew of ſome holineſs by his very look; I will go ſpeak to him, *and* make a perpetual league of amity with him.

4. *Which as ſoon as he had ſpoken, and was come nearer, he was caught by the Cat, and worried.*

5. *Then the reſt ſeeing this, ſaid with themſelves, Truly we muſt not,* we muſt not over haſtily believe the looks of one.

6. Mor. *This fable implieth, that* men are to be judged, not by the look, but by their works; *foraſmuch as* miſchievous woolves do often lurk under a ſheep's ſkin.

205. Of the Aſſe, that ſerved an ungrateful Maſter.

1. A *Aſſe, which had ſerved an ungrateful Maſter many years together,* without ſtumbling once; *as it came to paſſe, being* born down with an heavy pack, *and going in* ſtony uneven way, fell under his burden.

2. *Then his Maſter being implacable, forced him with many blowes to riſe, calling him an idle and dull* Animal.

3. *But he, poor Aſſe, amidſt theſe blowes, ſaid with himſelf, Unhappy I, what an ingrateful Maſter have I got!*

4. *For, although I have ſerved him a long time without offence, yet doth he not* weigh this one ſlip, with ſo many my former good turns.

5. Mor. *This fable was faigned againſt them, who being* forgetful of the good turns done them, *do* cruelly puniſh the leaſt offence *of their benefactour towards them.*

206. Of the Woolf, that perſwaded the Porcupine, to lay aſide his weapons.

1. A *Woolf that was hungry,* had a mind to ſet upon a Porcupine, *which yet, becauſe he was* fenced on all ſides with prickles, *he durſt not ſet upon.*

2. But having invented a trick *how to deſtroy him, he began to perſwade him, that he would not bear ſuch a load of darts upon his back in time of peace.*

3. *Foraſmuch as* Archers *carried nothing, but when it was juſt time to fight.*

4. *To whom the* Porcupine *ſaid, We muſt think it to be alwayes time to fight againſt a Woolf.*

5. Mor. *This fable ſheweth, that it behoveth a wiſe man to be alwayes armed againſt the wiles of his enemies and foes.*

207. Of the Mouſe, that ſet a Kite at liberty.

1. A *Mouſe having eſpied a Kite entangled in the ſnare of a Fowler, took pity on the bird, though ſhe was her enemy; and having gnawed the bands in pieces,* made way for her to flie away.

2. The

204. *De Mure, qui cum Fele amicitiam contrahere volebat.*

1. MUres complures *in cavo parietis* commorantes contemplabantur felem, quæ in *tabulato, capite demiſſo & triſti vultu*, recumbebat.

2. Tunc unus ex eis, Hoc animal, inquit, benignum *admodum* & mite videtur.

3. *Vultu* enim *ipſo ſanctimoniam quandam præfert*; *volo ipſum alloqui*, & *cum eo indiſſolubilem nectere amicitiam.*

4. Quæ cùm dixiſſet, & propiùs acceſſiſſet, à fele captus, & dilaceratus eſt.

5. Tunc cæteri hoc videntes, ſecum dicebant: Non eſt profectò, *non eſt vultui temerè credendum.*

6. *Mor.* Hæc fabula innuit, *non ex vultu, ſed ex operibus, homines judicandos*; cùm *ſub ovinâ pelle ſæpe atroces lupi deliteſcant*:

205. *De Aſino, qui Hero ingrato ſerviebat.*

1. ASinus, qui viro cuidam ingrato multos annos *inoffenſo pede* ſerviebat, ſemel, ut fit, dum *ſarcinâ preſſus eſſet gravi*, & *jalebroſâ* incidens *viâ*, *ſub onere reciderat.*

2. Tunc dominus implacabilis multis verberibus ſurgere compellebat, pigrum *animal* & ignavum nuncupans.

3. At ille miſer inter verbera hæc ſecum dicebat; Infelix ego, quàm ingratum ſortitus ſum herum?

4. Nam quamvis ei multo tempore ſine offenſâ ſervierim, tamen non hoc *unum delictum tot meis priſtinis beneficiis compenſat.*

5. *Mor.* Hæc fabula in eos conficta eſt, qui *beneficiorum ſibi collocatorum immemores*, etiam *minimam* benefactoris ſui in ſe *offenſam atroci pœnâ proſequuntur.*

206. *De Lupo ſuadente hiſtrici, ut tela deponeret.*

1. LUpus eſuriens *in hiſtricem intenderat animum*; quem tamen, quia *ſagittis undique munitus erat*, invadere non audebat.

2. *Excogitatâ* autem eum perdendi *aſtutiâ*, illi ſuadere cæpit, nè pacis tempore tantum telorum onus tergo reportaret;

3. Quandoquidem non aliquid *ſagittarii*, niſi cùm prælii tempus inſtaret, portarent.

4. Cui hiſtrix, Adverſus lupum, inquit, ſemper prælianti tempus eſſe credendum eſt.

5. *Mor.* Hæc fabula innuit, virum ſapientem oportere, adverſus inimicorum & hoſtium fraudes, ſemper eſſe munitum.

207. *De Mure, liberante Milvum.*

1. MUs conſpicatus milvum laqueo aucupis implicitum, miſertus eſt avis, quamvis ſibi inimicæ, abroſiſque dente vinculis, *evolandi viam fecit.*

2. *The Kite being unmindful of ſuch a great courteſie, when ſhe ſaw her ſelf looſed, ſnatched up the mouſe, that ſuſpected no ſuch matter, and pulled her in pieces with her claws and her bill.*

3. Mor. *This fable ſheweth, that wicked men are wont thus to requite thoſe, that do them courteſies.*

208. Of the Snail, that begged of *Jupiter*, that ſhe might bear her houſe about with her.

1. *WHen* Jupiter, *from the beginning of the world, beſtowed upon every living creature ſuch gifts, as they had deſired, the Snail begged of him, that ſhe might carry her houſe about.*

2. *And when ſhe was aſk'd by* Jupiter, *why ſhe craved ſuch a gift at his hand, which would be heavy and troubleſome to her; ſhe ſaid,*

3. *I had rather continually carry ſuch a burden, than not to be able to avoid an ill neighbour when I liſt.*

4. Mor. *This fable ſheweth, that* the neighbourhood of bad people is to be avoided. whatſoever inconvenience we ſuffer.

209. Of the Hedg-hog, that thruſt the Viper her Hoſt, out of doors.

1. *THe Hedg-hog foreſeeing that winter came on, fairly intreated the Viper, that ſhe would grant him room in her hole, againſt the extremity of the cold.*

2. *Which when ſhe had done, the Hedg-hog* tumbling himſelf hither and thither, pricked the Viper with the ſharpneſſe of his pricks, *and* made her ſmart grievouſly.

3. *She* ſeeing her ſelf to be ill dealt withal, *foraſmuch as ſhe* entertained the Hedg-hog on gueſt-wiſe, *intreated him by fair means, that he would go out, ſeeing* the place was too narrow for them both.

4. *To whom the Hedg-hog ſaith,* Let him go forth that cannot abide here.

5. *Wherefore the Viper* perceiving there was no room for him there, departed *thence* out of his lodging.

6. Mor. *This fable ſheweth, that* they are not to be admitted into our fellowſhip, that are able to thruſt us out.

210. Of the Husband-man, and the Poet.

1. *A Husband-man came to a Poet, whoſe land he plowed; and when he found him alone amongſt his books, he asked him, how he could live ſo alone.*

2. *To whome he ſaid, I have but begun to be alone, ſince thou camest hither.*

3. Mor. *This fable ſheweth, that learned men, that are* continually thronged with a company of good ſcholars, *are then alone, when they are amongſt* illiterate fellows.

2. Milvus tanti immemor beneficii, ubi se solutum vidit; murem nil tale suspicantem corripiens, unguibus & rostro laceravit.

3. *Mor.* Fabula indicat, malignos viros hujusmodi gratias suis benefactoribus solere rependere.

208. *De Cochlea, petente à* Jove, *ut suum domum secum ferre posset.*

1. CUm *Jupiter* ab exordio mundi singulis animalibus munera, quæ petiissent, elargiretur, cochlea ab eo petiit, ut domum suam posset circumferre.

2. Interrogata à *Jove*, quare tale ab eo munus exposceret, quod illi grave & molestum futurum erat.

3. Malo, inquit, tam grave onus perpetuò ferre, quàm, cùm mihi libuerit, malum vicinum non posse vitare.

4. *Mor.* Fabula indicat, *malorum vicinitatem omni incommodo fugiendum.*

209. *De Herinaceo, Viperam hospitem ejiciente.*

1. HErinaceus hyemem adventare præsentiens, blandè viperam rogavit, ut in propriâ illius cavernâ adversus vim frigoris locum sibi concederet.

2. Quod cùm illa fecisset, herinaceus *huc atque illuc se pervolvens, spinarum acumine viperam pungebat, & vehementi dolore torquebat.*

3. Ille *malè secum actum videns*, quando *herinaceum suscepit hospitio*, blandis eum verbis, ut exiret, orabat; quandoquidem *locus duobus esset nimis angustus.*

4. Cui Herinaceus, *Exeat*, inquit, *qui hic manere non potest.*

5. Qua re Vipera, *sentiens sibi locum ibi non esse*, illinc *cessit hospitio.*

6. *Mor.* Fabula indicat, eos *in consortia non admittendos, qui nos possunt ejicere.*

210. *De Agricolâ quodam, & Poeta.*

1. AGricola quidam ad Poetam accedens, cujus agros colebat, cùm eum inter libros solum offendisset, interrogavit eum, quo pacto ità solus vivere posset.

2. Cui ille, Solus, inquit, tantùm esse cœpi, postquam te huc contulisti.

3. *Mor.* Hæc indicat fabula, eruditos viros, qui *doctissimorum virorum turbâ continuè stipantur*, tunc solos esse, cùm inter *illiteratos homines* fuerint.

211. Of the Woolf that was clad with a Sheep's skin, which worried the Flock.

1. A *Woolf being* cloathed in a ſheep's skin, *put himſelf amongſt a flock of ſheep, and killed every day one of them; which when the ſhepheard had taken notice of, he hanged him in a very high tree.*

2. *And when the other ſhepheards aſked him, why he had hanged a ſheep, he ſaid,*

3. *The skin is indeed a ſheep's skin, as you ſee; but the works were a woolve's works.*

4. Mor. *This fable ſheweth, that men are not to be judged by their habit, but by their works; becauſe* many do woolves works under ſheep's cloaths.

212. Of the Father, that in vain perſwaded his ſon to vertue.

1. A *Father perſwaded his ſon at large, as one that was* given to vice, *that leaving that vitious courſe, he* would attend upon vertue, *which would bring him commendation and credit.*

2. *To whom the ſon ſaid, Father, you perſwade me in vain to do theſe things.*

3. *For I have heard many preachers, (as folks ſay) who perſwaded to a vertuous courſe better than you, and yet I never followed their admonitions.*

4. Mor. *This fable ſheweth, that* men of a wicked diſpoſition, will forſake vice at no bodies perſwaſion.

213. Of the Dog that killed his Maſter's ſheep, who hanged him for it.

1. A *Shepheard had* committed his ſheep to his dog to keep, *feeding him with very good meat.*

2. *But he of entimes killed one ſheep or other.*

3. *Which when the ſhepheard had minded, he took his dog, and* would needs kill him.

4. *To whom the dog ſaid, Why do you deſire to kill me? I am one of your houſhold; rather kill the woolf, which continually layes wait about your ſheep-fold.*

5. *Nay, quoth the ſhepherd,* I think thou deſerveſt death more than the woolf.

6. *For he doth openly profeſſe himſelf my enemy; but thou continually leſſeneſt my flock, under a ſhew of friendſhip*

7. Mor. *This fable ſheweth, that they are far more to be puniſhed, who do us hurt under a ſhew of friendſhip, than they, that openly profeſs themſelves our enemies.*

214. Of the Ram, that fought with a Bull.

1. T*Here was a* Ram *among* the ſheep, that had ſuch a ſtrong head and horns, *that he quickly and eaſily overcame the other Rams.*

2. *Wherefore when he found no Ram more, that durſt withſtand him, as he ran againſt him,* being puft up with often victories, *he was ſo bold as* to dare a Bull to fight with him.

3. *But* at the firſt puſh, *when he had* butted *againſt* the Bulls forhead, *he was beaten*

211. *De Lupo Ovis pelle induto, qui gregem devorabat.*

1. LUpus, *ovis pelle indutus*, ovium ſe immiſcuit gregi, quotidieque aliquam ex eis occidebat; quod cùm paſtor animadvertiſſet, illum in altiſſimâ arbore ſuſpendit.

2. Interrogantibus autem cæteris paſtoribus, cur ovem ſuſpendiſſet, aiebat;

3. Pellis quidem, ut videtis, eſt ovis; opera autem erant lupi.

4. *Mor.* Hæc indicat fabula, homines non ex habitu, ſed ex operibus judicandos; quoniam *multi ſub veſtimentis ovium, lupina faciunt opera.*

212. *De Patre, Filium ad vertutes fruſtrà hortante.*

1. PAter quidam filium, ut *vitiis deditum*, multis hortabatur verbis, ut, derelictâ vitiorum viâ, *virtutibus invigilaret*, quæ ei laudem & decus erant paritura.

2. Cui filius, Fruſtra, inquit, pater, ad hæc facienda hortaris.

3. Multos enim prædicatores, ut aiunt, audivi, qui longè te meliùs ad virtutem hortabantur viam, nunquam tamen eorum admonitionibus obſecutus ſum.

4. *Mor.* Hæc fabula indicat, *viros malignæ naturæ nullius hortatu à vitiis velle diſcedere.*

213. *De Cane, Oves Domini ſui occidente, à quo ſuſpenſus eſt.*

1. PAſtor quidam *canì oves* ſuas *dederat cuſtodiendas*, optimis illum paſcens cibis.

2. At ille ſæpe aliquam ovem occidebat.

3. Quod cùm paſtor animadvertiſſet, canem capiens, *eum volebat occidere.*

4. Cui canis, Quid me, inquit, perdere cupis; Sum unus ex domeſticis tuis; interfice potiùs lupum, qui continuò tuo inſidiatur ovili.

5. Imò, inquit Paſtor, *te quàm lupum morte dignum magis puto.*

6. Ille enim palàm ſe meum hoſtem profitetur; tu verò ſub amicitiæ ſpecie quotidie meum imminuis gregem.

7 *Mor.* Hæc innuit fabula, longè magis puniendos, qui ſub amicitiæ ſpecie nos lædunt, quàm qui apertè ſe noſtros inimicos profitentur.

214. *De Ariete, cum Tauro pugnante.*

1. ARies quidam inter *lanigeros greges* erat *tantâ cornuum & capitis firmitate*, ut cæteros arietes ſtatim facilèque ſuperaret.

2. Quare cùm nullum ampliùs arietem inveniret, qui occurſanti ſibi auderet obſiſtere, *crebris elatus victoriis, taurum auſus eſt ad certamen provocare.*

3. Sed *primo congreſſu*, cùm in *taurinam frontem* arietâſſet, tam atroci ictu repercuſ-

beaten back with ſuch a cruel blow, *that being almoſt dead, he ſaid theſe words;*

4. Fool that I am, what have I done? *why durſt I provoke ſuch a potent adverſary, to whom, nature hath made me unequal?*

5. Mor. *This fable ſheweth, that* we muſt not ſtrive with them that are more powerfull.

215. Of the Widow, and the Green Aſſe.

1. A *Widow* loathing a ſingle kind of life, had a minde to marry; *but ſhe durſt not, being afraid of the jeering of the common ſort, which uſe* to rail upon them that matry twice.

2. *But her* goſſip *ſhewed her, how the peoples words were to be ſleighted, by this trick.*

3. *For ſhe gave order, that a white Aſſe that the widow had, ſhould be painted green, and be led about* through all the ſtreets of the City.

4. *Which whilſt it was done,* all folks were ſo taken with admiration at the firſt, *that not onely children, but alſo old people,* being moved with this unuſual matter, *accompanied the Aſſe, to ſatisfie their minde.*

5. *Afterwards, when this kind of beaſt was every day led through the City, they gaue over wondring,*

6. *In like manner, quoth her goſſip to the widow, it will befall you.*

7. *For if you take a husband, you will be the peoples talk for ſome few dayes, but afterwards* this talk will be huſht.

8. Mor. *This fable ſheweth, that there is nothing ſo much worthy admiration, which,* in continuance of time, *doth not ceaſe to be a wonder.*

216. Of the Eagle, that ſnatch'd away the Conies young ones.

1. AN *Eagle having made her neſt in a very high tree, had ſnatch'd away* a Conies young ones, *which fed not far from thence, for prey for her own young; whom the Cony intreated with fair words, that ſhe would vouchſafe to give her her young ones again.*

2. *But ſhe ſuppoſing her to be a feeble and terreſtrial creature, and* unable to do her *any hurt,* made no ſcruple *to pull them in pieces with her tallons, in the ſight of their dam, and to lay them before her young to be eaten.*

3. *Then the Cony, being vex'd at the death of her young ones, did not ſuffer this wrong to go unpuniſhed.*

4. *For ſhe* dig'd up the tree, *that bare the neſt,* by the roots, *which, falling down with a ſmall blaſt of wind, threw the Eagl's young ones, that were yet* unfledg'd and unable to flie, *down upon the ground, which being eaten up by the wild beaſts, afforded the Cony* great eaſe of her ſorrow.

5. Mor. *This fable ſheweth, that no man truſting to his own greatneſs, ought to deſpiſe thoſe that are weaker, ſeeing the weaker ſometimes revenge the wrongs of them that are ſtronger.*

217. Of the Pyke, a River-fiſh, that deſired to be King of the Sea.

1. *THere was a Pike in a river, that exceeded all the fiſh of that river in fairneſſe, greatneſſe, and ſtrength.*

2. *Wherein*

repercussus est, ut ferè moriens hæc diceret;

4. *Stultus ego, quid egi?* cur tam potentem adversarium ausus sum lacessere, cui me imparem creavit natura?

5. *Mor.* Fabula indicat, *cum potentioribus non esse certandum?*

215. *De Viduâ, & Asino viridi.*

1. VIdua quædam *cælibatum exosa, nubere cupiebat*; sed non audebat, verita vulgi irrisiones, qui *maledictis* eas solent *incessere*, quæ *ad secundas transeunt nuptias.*

2. Sed *commater* ejus, quàm contemnendæ essent populi voces, hac arte monstravit.

3. Jussit enim asinum album, quem vidua habebat, viridi colore depingi, & *per omnes urbis vicos* circumduci.

4. Quod dum fieret, *tanta admiratio ab initio omnes invaserat*, ut non solùm pueri, verùm etiam senes *hac re insolitâ moti*, asinum animi gratiâ comitarentur.

5. Deindè cùm hujusmodi animal quotidè per urbem duceretur, desierunt admirari.

6. Itidem, inquit ad viduam commater, eveniet tibi.

7. Si enim virum acceperis, per aliquot dies eris fabula vulgi; deinde *hic sermo conticesceret.*

8. *Mor.* Hæc fabula indicat, nullam rem esse tantâ dignam admiratione, quæ *diuturnitate temporis* non desinat esse miraculum.

216. *De Aquilâ, filios cuniculi rapiente.*

1. AQuila in altissimâ arbore nidulata *catulos cuniculi*, qui non longè illinc pascebantur, in escam pullorum suorum rapuerat; quam cuniculus blandis orabat verbis, ut suos sibi filios restituere dignaretur.

2. At illa eum ut pusillum, & terrestre animal, & *ad sibi nocendum impotens* arbitrata, eos in conspectu matris unguibus dilacerare, & pullis suis epulandos opponere, *non dubitavit.*

3. Tunc cuniculus, filiorum morte commotus, hanc injuriam minimè impunitam abire permisit.

4. *Arborem* enim, quæ nidum sustinebat *radicitùs effodit*; quæ levi impulsu ventorum procidens, pullos aquilæ adhuc *implumes & involucres* in humum dejecit; qui à feris depasti *magnum doloris solatium* cuniculo præbuerunt.

5. *Mor.* Hæc indicat fabula, neminem *potentiâ suâ fretum*, imbecilliores debere despicere, cùm aliquando infirmiores potentiorum injurias ulciscantur.

217. *De Lupo pisce fluvii, maris regnum affectante.*

1. LUpus piscis erat in amne quodam, qui pulchritudine, magnitudine, ac robore cæteros ejusdem fluminis pisces excedebat.

2. Unde

2. *Whereupon they all admired him, and gave him the greatest honour that could be, as if he were a King.*

3. *Wherefore being grown proud, he began to desire greater command.*

4. *Having therefore left the River, in which he had reigned many years, he went into the Sea, to challenge the command there of.*

5. *But meeting with a Dolphin of a wonderful greatness, which bare all the sway in it, he was so pursued by him, that as he fled away, he had much ado to get into the mouth of the River, from whence he durst not any more go forth.*

6. Mor. *This fable admonisheth us, that being content with our own things, we should not desire those, that are far greater than our strength.*

218. Of the Sheep, that railed upon the Shepheard.

1. A *Sheep railed upon a shepheard, because he, being not content with the milk which he milkt from her for his own use, and the use of his children, did moreover bare her of her fleece.*

2. *Then the shepheard being angry, drayled her young one to death.*

3. *Canst thou quoth the sheep, do any worse thing to me?*

4. *I can kill thee, quoth the shepheard, and throw thy carkasse to be eaten by woolves and dogs.*

5. *Then the sheep was silent, fearing yet greater mischiefs.*

6. Mor. *This fable sheweth, that men ought not to be angry against God, if he suffer their wealth and their children to be taken from them; seeing he is able to bring greater punishments upon them, both when they are alive, and when they are dead.*

219. Of the Wagoner, and the Wagon-wheel that whined.

1. *The Wagoner asked the Wagon, why that wheel which was the worse whined, seeing the others did not so.*

2. *To whom the Wagon said,* Sick folks are alwaies wont to be peevish, and full of complaints.

3. Mor. *This fable sheweth, that* miseries are wont alwaies to make men complain.

220. Of the Man, that would trie his Friends.

1. A *Man that was very rich and liberal, had* a great abundance of friends, *whom he often invited to supper, unto which they came very willingly.*

2. *Now being desirous to try, whether they would be faithful unto him in toyl and dangers, he called them all together, saying, that* there were enemies risen up against him, *whom he was resolved to go kill.*

3. *Wherefore they should take up arms, and go with him, that they might revenge the wrongs that were offered him.*

4. *Then they all, saving two, began to excuse themselves.*

5. *Wherefore he shook off all the rest, and reckoned those two only as his friends, whom he ever after loved entirely.*

6. Mor. *This fable sheweth, that* adversity is the best trial of friendship.

2. Unde cuncti eum admirabantur, & tanquam regem, *præcipuo proſequebantur honore.*

3. Quare *in ſuperbiam elatus,* majorem principatum cæpit appetere.

4. Relicto igitur amne, in quo multos annos regnaverat, ingreſſus eſt mare, ut ejus regnum ſibi vindicaret.

5. Sed offendens Delphinum miræ magnitudinis, qui in illo regnabat, ità ab illo inſectatus eſt, ut aufugiens *vix amnis oſtium ingrederetur*; unde ampliùs non auſus eſt exire.

6. *Mor.* Hæc fabula nos admonet ut rebus noſtris contenti, ea non appetamus, quæ noſtris viribus ſunt longè majora.

218. *De Ove, Paſtori conviciante.*

1. OVis *conviciabatur paſtori*, quòd non contentus lacte, quod in uſum ſuum filiorumque abea mulgebat, inſuper illum *vellere denudaret.*

2. Tunc paſtor iratus, *filium ejus trahebat ad mortem.*

3. Ecquid, inquit ovis, pejus mihi facere potes?

4. Ut te, inquit paſtor, occidam, & lupis canibusque projiciam devorandam.

5. Siluit ovis, majora adhuc mala formidans.

6. *Mor.* Hæc fabula indicat, non debere homines in Deum exeandeſcere, ſi divitias & filios ipſis permittat auferri; cùm etiam *majora* & viventibus & mortuis poſſit *inferre ſupplicia.*

219. *De Aurigâ, & Rotâ currûs ſtridente.*

1. AUriga interrogabat currum, quare rota, quæ erat deterior, ſtrideret; cùm cæteræ idem non facerent.

2. Cui currus, *Ægroti*, inquit, *ſemper moroſi, & queruli eſſe conſueverunt.*

3. *Mor.* Hæc fabula indicat, *mala ſolere homines ad querimoniam ſemper impellere.*

220. *De Viro, amicos experire volente.*

1. VIr quidam, dives admodum & liberalis, *magnam habebat amicorum copiam*, quos ad cœnam ſæpiſſimè invitabat, ad quam libentiſſimè accedebant.

2. Volens autem experiri, an in laboribus & periculis ſibi fideles eſſent, omnes pariter convocavit, dicens *obortos ſibi inimicos*, ad quos perdendos ire ſtatuerat.

3. Quare *correptis armis* ſecum irent, ut illatas ſibi ulciſcerentur injurias.

4. Tum omnes, præter duos, ſeſe excuſare cæperunt.

5. Cæteris igitur repudiatis, illos tantùm duos in amicorum numero habuit, quos deinde *ſingulari amore proſecutus eſt.*

6. *Mor.* Hæc fabula indicat, *adverſam fortunam amicitiæ experimentum eſſe quàm optimum.*

221. *De*

221. Of the Fox, that commended Hare's-fleſh to the Dog.

1 WHen a Fox was made to run for it by a Dog, and was juſt ready to be catch'd, and knew that he could find no other way to eſcape, he ſaid, O dog, why doſt thou deſire to kill me, whoſe fleſh can do thee no ſervice.

2. Catch that Hare rather, (for there was a hare not far off) whoſe fleſh, folks ſay, is very ſweet.

3. The dog therefore being counſelled by the fox, letting the fox alone, ran after the Hare, which nevertheleſs he could not catch, by reaſon of her incredible ſwiftneſs.

4. A few dayes after, the hare meeting the fox, blamed him very much, (for ſhe had heard his words) becauſe he had diſcovered her to the dog.

5. To whom the fox made anſwer, Why doſt thou blame me, Hare, ſeeing I commended thee ſo much? what wouldſt thou ſay, if I ſhould have diſcommended thee?

6. Mor. This fable ſheweth, that many men under a ſhew of commendation, do plot deſtruction to others.

222. Of the Hare that begged craftineſs, and of the Fox that begged ſpeed, of Jupiter.

1. THe Hare and the Fox begged of Jupiter, the one, that he would add ſpeed to his craftineſs; the other, that he would add craftineſs to her ſwiftneſs.

2. To whom Jupiter made this anſwer, We have freely beſtowed gifts upon every ſeveral living creature, out of our moſt bountiful boſome, from the beginning of the world.

3. But, to have given all to one, had been a wrong to others.

4. Mor. This fable ſheweth, that God hath beſtowed his gifts upon every one with ſuch an even hand, that every one ought to be content with his own ſhare.

223. Of the Horſe, that was unhandſome, but ſwift; and of the others that mocked him.

1. A Many horſes were brought to the Circenſian race, all very finely trapped, but one, which the others mocked as unhandſome, and unfit for ſuch a race, and they thought he would never win.

2. But when the time to run came, and they all ſet out from the liſts, at the ſound of a trumpet, which was given, then it appeared at the laſt, how much he, that was jeered a little before, exceeded the reſt in ſwiftneſs.

3. For, having left all the others a great way behinde him, he bare the bell away.

4 Mor. This fable ſignifieth, that men are to be judged, not by their habit, but by their vertue.

224. Of the Country-fellow, that was ſuffered to come to a Lawyer, by the bleating of a Kid.

1. A Country man being in a great ſuit, came to a Lawyer, that he might get out of it, having him for his Counſel.

2. But he being hindred with other buſineſs, bad one tell him, that he could not now be at leiſure for him; wherefore he ſhould go away, and come again another time.

3. The

221. *De Vulpe, carnem Leporis Cani laudante.*

1. VUlpes cùm fugaretur à cane, & jamjam eſſet capienda, nec ullam aliam evadendi viam invenire ſe poſſe cognoſceret: Quid me, inquit, ô canis, perdere cupis, cujus caro *tibi uſui eſſe non poteſt?*

2. Cape potiùs leporem illum (non procul enim lepus aberat) cujus carnem ſuaviſſimam mortales eſſe commemorant.

3. Canis igitur motus conſilio vulpis, omiſſâ vulpe, *leporem inſecutus eſt*, quem tamen ob *incredibilem* ejus *velocitatem* capere non potuit.

4. Paucis poſt diebus lepus conveniens vulpem, vehementer eam accuſabat (verba enim ejus audierat) quòd ſe cani demonſtrâſſet.

5. Cui vulpes; Quid me accuſas, lepus, quum tantopere te laudavi? Quid diceres, ſi te vituperaſſem?

6. *Mor.* Hæc fabula indicat, *multos mortales ſub laudationis ſpecie aliis pernicium machinari.*

222. *De Lepore calliditatem, & Vulpe celeritatem à* Jove *petentibus.*

1. LEpus & vulpes à *Jove petebant*, hæc ut calliditati ſuæ pedum celeritatem; ille, ut velocitati ſuæ calliditatem adjungeret.

2. Quibus *Jupiter* ità reſpondit; ab origine mundi è ſinu noſtro liberaliſſimo fingulis animantibus ſua munera ſumus elargiti.

3. *Uni* autem *omnia dediſſe aliorum fuiſſet injuria.*

4. *Mor.* Hæc indicat fabula, Deum ſingulis ſua munera, ità eſſe *æquali lance* largitum, ut *quiſque eſſe debeat ſuâ ſorte* contentus.

223. *De Equo inculto, ſed veloci; & cæteris eum irridentibus.*

1. EQui complures ad Circenſes ludos fuerant adducti, pulcherrimis *phaleris ornati*, præter unum quem cæteri incultum, & ad hujuſmodi certamen ineptum irridebant, nec unquam victorem futurum opinabantur.

2. Sed ubi currendi tempus advenit, & dato tubæ ſigno cuncti *carceribus exiluêre*, tum demum innotuit, quantò hic paulò ante irriſus, cæteros velocitate ſuperaret.

3. Omnibus enim aliis poſt ſe longo intervallo relictis, *palmam aſſecutus eſt.*

4. *Mor.* Fabula ſignificat, non ex habitu, ſed ex virtute, homines judicandos.

224. *De Ruſtico, per vocem hædi, ad juriſconſultum admiſſo.*

1. RUſticus quidam, *gravi lite implicitus*, ad quendam juriſconſultum acceſſerat, ut *eo patrono* ſeſe explicaret.

2. At ille *aliis negotiis impeditus*, renuntiari jubet, ſe non poſſe nunc illi vacare: quare *abiret, aliàs rediturus.*

3. Ruſti

3 *The Country man, who relied very much upon him, as* an old and truſty friend, *coming often again, was never let in.*

4. *At the laſt, he carried a ſucking and fat Kid with him, and ſtood* before the *Lawyers* door, *and* pinching the Kid, made it bleat.

5. *The Porter, who, according to his Maſters order, uſed quickly to let in thoſe that brought preſents, when he heard the Kid's bleating, opened the gate preſently, and bad the man come in.*

6. *Then the Countryman turning him to the Kid, ſaid, I thank thee good Kid, that haſt made me ſuch eaſie entrance.*

7. Mor. *This fable ſheweth,* that no things are ſo hard and difficult, but preſents can make them open.

225. Of an old Man, that ſtoned a young fellow down, that ſtole his Apples.

1. *AN old man intreated a young fellow, that ſtole his apples,* in fair terms, *that he would come down out of the tree, and that he would not carry away his goods*

2. *But when he talked to no purpoſe, becauſe the young fellow ſcorned his age and his words, he ſaid, I hear, that there is ſome vertue not only in words, but alſo in herbs*

3. *He began therefore to pull graſſe, and to throw it at him.*

4. *Which when the young fellow ſaw,* he laughed exceedingly, *and thought the old man doated, who thought, he could beat him down out of the tree with graſſe.*

5. *Then the old man deſiring to try all wayes, ſaid, Seeing the power of words and of herbs can do no good, againſt him that ſtealeth my goats,* I will try what I can do with ſtones, *in which alſo, they ſay, there is ſome vertue.*

6. *And throwing the ſtones at the young fellow, with which he had filled his lap, he forced him to come down, and go away.*

7. Mor. *This fable ſheweth, that a wiſe man muſt firſt try every thing, before he make uſe of arms to help himſelf withall.*

226. Of the Nightingale, that promiſed the Hawk a long for her life.

1. *A Nightingale being caught by an hungry Hawk, when ſhe perceived ſhe ſhould preſently be eaten up by him, intreated him fairly, that he would let her go,* promiſing that ſhe would make him a huge requitall, for ſuch a great courteſie.

2. *And when the Hawk asked her, what requitall ſhe could make him; ſhe ſaid,* I will pleaſe thy ears with ſweet ſongs.

3. *But I, quoth the Hawk,* had rather thou ſhouldeſt pleaſe my belly.

4. *For I can live without thy ſongs, but not without meat.*

5. Mor. *This fable implieth, that* profitable things are to be preferred, before thoſe that are pleaſant.

3. Ruſticus, qui huic ut *veteri fidóque amico* plurimùm fidebat, ſæpiùs rediens, nunquam admiſſus eſt.

4. Tandem hœdum adhuc lactantem & pinguem ſecum deferens, *ante ædes* juriſperiti ſtabat, & *hœdum vellicans, illum balare cogebat.*

5. Janitor, qui *ex præcepto heri*, dona portantes admittere ſolebat, audità hœdi voce, januam illicò aperiens hominem introire jubet.

6. Tunc ruſticus, ad hœdum converſus; Gratias, inquit, *ago*, hœdule mi, qui tam *faciles mihi has effeciſti fores.*

7. *Mor.* Fabula indicat, *nullas res tam duras difficileſque eſſe, quas munera* non *aperiunt.*

225. *De ſene juvenem, poma ſibi ſurripientem, ſaxis dejicientem.*

1. SEnex quidam juvenem ſibi poma ſurripientem *blandis orabat verbis*, ut ex arbore deſcenderet, nec res ſuas vellet auferre.

2. Sed cùm *incaſſum verba funderet*, juvene ejus ætatem ac verba contemnente, Non in verbis tantùm, inquit, verùm etiam in herbis audio eſſe virtutem.

3. Herbas igitur vellere, & in illum jácere cœpit.

4. Quod juvenis conſpicatus, *in vehementem riſum effuſus eſt*, & ſenem delirare arbitrabatur, qui crederet eum ex arbore herbis poſſe depellere.

5. Tunc ſenex omnia experiri cupiens, Quando, inquit, verborum & herbarum vires adverſus raptorem mearum rerum nullæ ſunt, *lapidibus agam*, in quibus quoque dicunt eſſe virtutem.

6. Lapideſque quibus gremium impleverat, in juvenem jaciens, illum deſcendere & abire coëgit.

7. *Mor.* Hæc fabula indicat, omnia priùs ſapienti tentanda, quàm *ad armorum confugiatur auxilium.*

226. *De Luſciniâ, cantum accipitri pro vitâ pollicente.*

1. LUſciniâ ab accipitre famelico comprehenſâ, cùm modò ſe ab eo devorandum eſſe intelligeret, blandè eum rogabat, ut ſe dimitteret, *pollicita pro tanto beneficio ingentem mercedem ſeſe relaturam.*

2. Cùm autem accipiter eam interrogaret, quid gratiæ ſibi referre poſſet? *Aures*, inquit, *tuas melliſluis cantibus demulcebo.*

3. At ego, inquit accipiter, *malo mihi ventrem demulceas.*

4. Sine tuis enim cantibus vivere; ſine cibo, non poſſum.

6. *Mor.* Hæc fabula innuit, *utilia jucundis anteponenda.*

227. *De*

227. Of the Lion, that choſe the Hog for his companion.

1. WHen the Lion was minded to get him ſome companions, and many living creatures wiſhed to bear him company, and beg'd hard for it; ſcorning all the reſt, he would onely make an aſſociation with the Hog.

2. And being asked a reaſon, he anſwered, Becauſe this living creature is ſo faithfull, that he will never leave his friends and allies, although in never ſo great danger.

3. Mor. This fable ſheweth, that their friendſhip is to be deſired, that do not ſhrink back from affording relief, in time of adverſity.

228. Of the Gnat, that beg'd meat and lodging of a Bee.

1. A Gnat in winter time, when ſhe thought ſhe ſhould be like to die for hunger and cold, went to the hives of bees, and begged meat and lodging of them.

2. Which if ſhe could but get of them, ſhe promiſed, that ſhe would teach their children muſick.

3. Then ſaid a Bee to her, But I had rather my children ſhould learn my trade, which can ſhield them from the danger of hunger and cold.

4. Mor. This fable admoniſheth us, to bring up our children in thoſe trades, that are able to ſhield them from poverty.

229. Of an Aſſe that was the Trumpeter, and a Hare that was the Letter Poſt.

1. THe Lion, the King of beaſts, being to fight againſt the Birds, ſet his forces in array.

2. And being asked by the Bear, what the Aſſes idleneſſe, or the Hares fearfulneſs, (whom he ſaw to be there amongſt other ſouldiers) could avail him towards the victory, he anſwered;

3. The Aſſe will call on my ſouldiers to fight, with the ſound of the trumpet; and the Hare will ſerve for a letter-poſt, becauſe of the ſwiftneſs of her feet.

4. Mor. This fable ſignifieth, that no body is ſo contemptible, but may do us good in ſome thing or other.

230. Of the Hawks that fell out among themſelves, which the Pigeons made friends.

1. THe Hawks being at odds one with another, fought every day; and being buſied with their own quarrels, they did not trouble other birds.

2. The Pigeons being ſorry for their hap, made them friends, by ſending Ambaſſadors.

3. But they, as ſoon as they were made friends amongſt themſelves, did not forbear to vex and kill the other weaker birds, and eſpecially the Pigeons.

4. Then ſaid the Pigeons amongſt themſelves, How much better for us was the Hawks falling out, than their agreement.

5. Mor. This fable teacheth us, that the factions of bad citizens amongſt themſelves, are rather to be cheriſhed than extinguiſhed, that they may let honeſt men

227. *De Leone, Porcum sibi socium eligente.*

1. LEo cùm *socios adsciscere sibi* vellet, multique animalia *sese illi adjungere* optarent, idque *precibus & votis expoſcerent.* Cæteris ſpretis, cùm porco ſolùm ſocietatem voluit inire.

2. Rogatus autem cauſam, reſpondit, quia hoc animal adeò fidum eſt, ut amicos & ſocios ſuos in nullo *quantumvis magno diſcrimine* unquam relinquat.

3. *Mor.* Hæc fabula docet eorum amicitiam appetendam, qui adverſitatis tempore *à præſtando auxilio non referunt pedem.*

228. *De Culice, cibum & hoſpitium ab Ape petente.*

1. CUlex hyberno tempore, *cùm fame, & frigore ſe perituram conjiceret,* ad *apum* acceſſit *alvearia,* ab eis *cibum & hoſpitium petens.*

2. Quæ ſi ab eis fuiſſet conſecutus, promittebat filios earum ſe *artem muſicam edoctum.*

3. Tunc quædam apis, At ego malo artem meam liberi mei diſcant, quæ eos *à famis & frigoris periculo eximere* poterit.

4. *Mor.* Fabula nos admonet, ut *liberos noſtros his artibus erudiamus, quæ eos ab inopiâ valent vindicare.*

229. *De Aſino tubicine, & Lépore Tabellario.*

1. LEo, *rex quadrupedum,* adverſus volucres pugnaturus, *ſuorum acies inſtruebat.*

2. Interrogatus autem abſurdo, quid ei aſini inertia, aut leporis timiditas *ad victoriam conferre* poſſent, quos ibi inter cæteros milites deſſe cernebat, reſpondit;

3. Aſinus tubæ ſuæ clangore milites ad pugnam concitabit; Lepus verò, ob pedum celeritatem, *tabellarii fungetur officio.*

4. *Mor.* Fabula ſignificat, *neminem adeò contemptibilem, qui aliquâ re nobis prodeſſe non poſſit.*

230. *De Accipitribus inter ſe inimicis, quos Columbæ compoſuêre.*

1. ACcipitres invicem inimici quotidiè decertabant, *ſuiſq; odiis occupati,* alias aves minimè infeſtabant.

2. Columbæ, illorum vicem dolentes, eos miſſis legatis compoſuêre.

3. Sed illi ubi inter ſe amici effecti ſunt, cæteras aves imbeciliores, & maximè columbas, vexare & occidere non deſinebant.

4. Tum ſecum columbæ; Quàm utilior accipitrum diſcordia, quàm concordia, nobis erat.

5. *Mor.* Hæc admonet fabula, malorum inter ſe *odia civium* alenda potiùs quàm extinguenda; ut, dum *inter ſe digladiantur, viros bonos* quietè

men live quietly, whilst they fall to drawing of swords amongst themselves.

231. Of the Governour, that was condemned of mony unjustly taken.

1. A Governour, that had robbed the treasurie, that he had charge of, was condemned of extortion.

2. And when with much ado he restored what was taken away, one of that Province said;

3. This Governour of ours doth as women do, which when they conceive children are very well pleased, but when they bring them forth, are extreamly pained.

4. Mor. This fable implieth, that we must not steal other mens goods, lest, when we are forced to part with them, we be much grieved.

232. Of the old Man, that would put off Death.

1. A old man intreated death, which came to take him away, that he would forbear a little, till he had made his Will, and had provided other things needfull for such a journey.

2. To whom death saith, Why hast thou not hitherto provided, being so often warned by me?

3. And when he said, he never saw him before, he said, When I took away every day not onely thy equals, whereof none almost now remain, but also young folks, children and infants, did I not put thee in mind of thy mortality.

4. When thou perceivedst thy eyes to grow dim, thy hearing to be lesse, and thy other senses day by day to fail, and thy body to wax unweildy, did not I tell thee, that I was nigh? and dost thou say, thou hadst no warning?

5. Wherefore thou must put me off no longer.

6. Mor. This fable sheweth, that we ought so to live, as if we saw death to be alwayes by us.

233. Of the Man, that spake to his bag of Mony.

1. A Covetous man, who was ready to die, and like to leave a great heap of gold Nobles, that was ill gotten, behind him, asked his bag of mony, which he had bidden to be brought him, now that he was dying, Whom it was likely to make merry?

2. To whom the bag said, Thine heirs, that shall spend the mony, that thou hast gotten with so much toil, upon whores and feastings; and the devils, that shall keep thy soul prisoner in eternal torments.

3. Mor. This fable sheweth, that it is a very fond thing to bestow pains about such matters, as may be like to afford others joy, and our selves torment.

The End of the first Book.

Æsop's

vivere permittant.

231. *De Prætore repetundarum damnato.*

1. PRætor, qui *pecuniam* cui præfuerat, *expilaverat*, *repetundarum damnatus fuerat.*

2. Cumque ægrè ablata reſtitueret, dicebat quidam è provincialibus.

3. Hic noſter prætor *mulieres imitatur*, quæ fœtus accipientes mirâ voluptate afficiuntur; cùm autem eos emittunt, *incredibili dolore torquentur.*

4. *Mor.* Fabula innuit, *aliena non eſſe ſurripienda*, nè illa deponere coacti, *mœrore conficiamur.*

232. *De Sene, mortem differre volente.*

1. SEnex quidam mortem, quæ eum è vitâ raptura advenerat, rogabat ut *paululum differret*, dum *teſtamentum conderet*, & cætera *ad* tantum *iter neceſſaria præpararet.*

2. Cui mors; Cur non, inquit, hactenus præparâſti, toties à me monitus?

3. Et cùm ille eam nunquam à ſe viſam antea diceret; Cùm, inquit, non æquales tuos modò, quorum nulli ferè jam reſtant, verùm etiam juvenes, pueros, infantes quotidie rapiebam, nonne te monebam mortalitatis tuæ.

4. Cùm *oculos hebeſcere*, *auditum minui*, cæteroſque *ſenſus indies deficere*, *corpus ingraveſcere* ſentiebas; nonne tibi me propinquum eſſe dicebam? & *te admonitum negas?*

5. Quare *ulterius differendum non eſt.*

6. *Mor.* Hæc fabula indicat, *ità vivendum, quaſi mortem ſemper adeſſe cernamus.*

233. *De viro, ſacculum nummorum aloquente.*

1. VIr quidam avarus, qui, *ingentem aureorum acervum malè partum relicturus*, moriebatur, interrogabat *ſacculum nummorum*, quem morienti ſibi juſſerat afferri, Quibus *voluptatem eſſet allaturus?*

2. Cui ſaculus, Hæredibus, inquit, qui *nummos* à te tanto ſudore quæſitos, in *ſcortis & conviviis profundent*; & dæmonibus, qui animum tuum æternis ſuppliciis mancipabunt.

3. *Mor.* Hæc fabula indicat, ſtultiſſimum eſſe *in ejs laborare*; quæ aliis gaudium, nobis autem ſint allatura tormenta.

Finis Libri primi.

ÆSOP'S FABLES
Engliſh and Latine.

The Second Book.

1. Of the Fox, and the He-Goat.

1. A *Fox and an He-Goat being thirſty, went down into a well; in which, after they had drunk, the Fox ſaith to the He-Goat, looking about him how to get forth*: Have a good heart, *Goat, for*, I have deviſed a way how we may both get back.

2. *For thou ſhalt* rear thy ſelf ſtreight up, holding thy forefeet againſt the wall, *and lean thy horns forward*, holding down thy chin to thy breaſt, *and I, skipping over thy back and thy horns, and getting out of the well, will pull thee out thence afterwards.*

3. *Whoſe advice the He goat relying upon, and* being ready to do as he bad him, *the fox skipt out of the well, and then danced about* the well ſide *for joy, and was very merry, taking no care at all for the He-goat.*

4. *But when he was blamed by the He-goat as* a covenant-breaker, *he anſwered; in good truth, goat,* if thou hadſt as much underſtanding in thy mind, as thou haſt hairs on thy chin, *thou wouldeſt not have gone down into the well, before thou hadſt* thought of a way how to get out again.

5. Mor. *This fable implieth, that* a wiſe man ought to conſider the end, before he come to undertake a buſineſs.

2. Of the Fox, and the Lion.

1. A *Fox having never ſeen a Lion before, when once he met him on the way before* he was aware, *was* ſo affrighted at the ſight of him, that he had like to have died.

2. *Which when it fortuned a ſecond time afterwards, he was affrighted indeed at the ſight of the Lion, but not ſo as before.*

3. *But when a third time he ſaw the ſame Lion in the City, he was not onely not affrighted, but alſo went boldly to him,* and talked and diſcourſed with him.

4. Mor. *This fable implieth, that* cuſtome and acquaintance cauſeth, that thoſe things ſeem neither terrible nor dreadfull, which are moſt to be feared and dreaded.

3. Of the Cocks, and the Partridges.

1. ONe *having Cocks at home, bought a Partridge, and* put her amongſt the Cocks, *to be kept and fatted; and the Cocks*, every one for his own particular pe-

ÆSOPI FABULÆ

Anglo-Latinæ.

Liber Secundus.

1. *De Vulpe, & Capro.*

1. VUlpes & caper sitibundi in quendam puteum descenderunt; in quo cùm perbibissent, circumspicienti reditum capro vulpes ait; *Bono animo esto*, caper; *excogitavi* namque *quo pacto uterque reduces simus.*

2. Siquidem tu *erige te rectum, prioribus pedibus ad parietem admotis*, cornuaque *adducto ad pectus mento* reclinabis, & ego per terga cornuaque tua transiliens, & extra puteum evadens, te istinc postea educam.

3. Cujus consilio fidem habenti capro, atque, *ut ille jubebat, obtemperanti*, ipsa puteo prosiliit, ac deinde præ gaudio *in margine putei* gestiebat, exultabatque, nihil de hirco curæ habens.

4. Cæterùm cùm ab hirco ut *fœdifraga* incusaretur, respondit; Enimverò hirce, *si tantum tibi esset sensus in mente, quantum est setarum in mento*, non priùs in puteum descendisses, quàm *de reditu exploratum habuisses.*

5 *Mor.* Hæc fabula innuit, *virum prudentem debere finem explorare, antequam ad rem peragendam veniat.*

2. *De Vulpe, & Leone.*

1. VUlpes nullum antea leonem conspicata, cùm illi aliquando *ex improviso*, ità *conspectum ejus expavit*, ut *parùm abfuerit quin extingueretur.*

2. Quod cùm iterum postea accidisset, ad conspectum quidem Leonis exterrita est, sed non ità ut priùs.

3. Tertiò autem cùm leonem eundem in civitate esset intuita, non modò non exterrita, sed etiam confidenter adiens, *cùm eo colloquuta est & familiaris lata.*

4. *Mor.* Hæc fabula innuit, quòd *consuetudo, & conversatio facit, ut quæ maximè horribilia & formidanda sunt, neque horrida, neque formidolosa videantur.*

3. *De Gallis, & Perdice.*

1. GAllos quidam domi suæ cùm haberet, meretus est perdicem, eamque alendam, & *in societatem gallorum dedit* unà cum illis saginandam; eamque

Pecke her and beat her away.

2. *Now the Partridge was grieved in her ſelf, thinking,* that the cocks did ſuch things to her, *becauſe her kinde was quite differing from theirs.*

3. *But when he ſaw them ſhortly after* fighting amongſt themſelves, and ſtriking one another, *being eaſed of his grief and ſorrow, he ſaid;*

4. *Verily,* I will not be troubled any more hereafter, *ſo long as I ſee them* bickering at it, *even* amongſt themſelves.

5. Mor. *This fable implieth, that a diſcreet man ought patiently to bear the affronts offered him, by thoſe* of another Country, *whom he ſeeth not to forbear to wrong, even thoſe of their own home.*

4. Of the Fox, and the Head that he found.

1. A *Fox going once into a Muſitian's houſe, as he gazed upon all the* inſtruments of Muſick, *and all the furniture of the houſe, he found* a Woolf's head, skilfully and work-man-like made of marble; *which when he had taken up in his hand, he ſaid; O head, that was made with a great deal of wit, having no wit at all.*

2. Mor. *This fable belongeth to them, that have* gallantry of body, *but no* activeneſs of mind.

5. Of the Collier, and the Fuller.

1. A *Collier* that dwelt in an hired houſe, *invited a fuller, that* was come thither hard by, that he would dwell with him in the ſame houſe.

2. *To whom the Fuller anſwered, O friend,* it will not be convenient for me to do ſo; *for I am afraid, leſt that whatſoever I whiten, thou ſhouldeſt* ſmut it all with thy colliarly grime.

3. Mor. *This fable impleth, that* we muſt keep no company with lewd perſons.

6. Of the bragging Fellow.

1. A *Man that had* a while travelled abroad, *after he was come home again,* in a bragging manner told *both many other things that he had* gallantly atchieved *in other countries, and that the moſt of all, that he had* outleap't them all *at* Rhodes; *and ſaid, that the Rhodians that had been by, would bear him witneſſe of the ſame.*

2. *To whom one of them that ſtood by, made anſwer;* and *ſaid,* O *Sir, if that be true which you ſay, what need have you of witneſſes.*

3. Look you where a Rhodian is; ſee, here is a leap for you.

4. Mor. *This fable ſheweth, that* where there is reall teſtimony, there needs no words.

7. Of the Man, that tempted *Apollo.*

1. A Roguiſh fellow *went to* Delphos *to tempt* Apollo, having a ſparrow under his cloak, which he held in his fiſt; *and comming to the trevet, he asked him, ſaying; Is that alive or dead, which I have in my right hand? being ready to pull out the ſparrow alive, if* Apollo *had anſwered, that it was dead; and again, being ready to pull it out dead, in caſe he had anſwered, that it was alive.*

2. *For*

ſamque galli *pro ſe quiſque* mordebant, abigebantque.

2. Perdix autem apud ſe afflictabatur, exiſtimans, ideo *talia* in ſe à gallis, quod ſuum abillorum genere alienum eſſet.

3. Ubi verò non multò poſt aſpexit illos *inter ſe pugnantes, mutuóque* percutientes, recreata à mœrore & triſtitiâ, inquit.

4. Equidem *poſt hæc non* afflictabor *amplius*, videns eos etiam *inter ſe* dimicantes.

5. *Mor.* Hæc fabula innuit virum prudentem debere æquo animo ferre contumelias ab *alienigenis* illatas, quos videt nè à domeſticorum quidem injuriâ abſtinere.

4. *De Vulpe, & Capite quodam reperto.*

1. VUlpes aliquando in domum citharœdi ingreſſa, dum omnia *inſtrumenta muſica*, omnem ſupellectilem ſcrutaretur, reperit *è marmore caput* bipinum *ſcienter, fabreque factum*; quod cùm in manum ſumpſiſſet, inquit, ô caput cum magno ſenſu factum, nullum ſenſum obtinens!

2. *Mor.* Hæc fabula ad eos ſpectat, qui *corporis dignitatem* habent, *animi induſtriam* non habent.

5. *De Carbonario, & Fullone.*

1. CArbonarius *conductâ in domo habitans*, fullonem invitavit, qui *eâ hoc proximè* veniſſet, ut *iisdem in ædibus unà* habitaret.

2. Cui fullo, O homo, *non eſt iſtud factum conducibile*: vereor enim nè quicquid ipſe candefacerem, id omne tu *carbonariâ aſperginè* fuſcares.

3. *Mor.* Hæc fabula innuit, *nullum cùm fagitioſis* habendum eſſe commercium.

6. *De Viro jactabundo.*

1. IR quidam *aliquandiu peregrinatus*, cùm iterum domum reverſus fuiſſet, cùm multa alia in diverſis regionibus à ſe *viriliter geſta* jactabundus *prædicabat*, tum verò id maximè, quòd Rhodi *omnes in certamine ſaliendi* ſuperâſſet; ejuſdem rei Rhodios, qui affuerant, teſtes eſſe.

2. Ad quem unus aſſiſtentium reſpondens, inquit, O homo, ſi verum iſtud eſt quod loqueris, quid tibi opus eſt teſtibus?

3. *Ecce Rhodium, ecce hic certamen ſaliendi.*

4. *Mor.* Hæc indicat fabula, quòd *ubi vera teſtimonia* adſunt, nihil opus eſt *verbis.*

7. *De Viro,* Apollinem *tentante.*

1. VIr quidam *facinoroſus* Delphos ſe contulit, *Apollinem* tentaturus, *habenſque paſſerculum ſub pallio, quem pugno tenebat*, & accedens ad tripodas interrogabat eum, dicens, Quod habeo in dextrâ, vivitnè, an mortuum eſt? prolaturus paſſerculum vivum, ſi ille mortuum reſpondiſſet; rurſus prolaturus mortuum, ſi vivum reſpondiſſet.

2. *For he would have killed it preſently,* in a private manner, *under his cloak, before he pulled it out.*

3 *But the god underſtanding the* knaviſh craftineſs *of the fellow, ſaid;* O *thou that comeſt to ask me,* do whether thou hadſt rather (*for, it is in thy power to* chooſe whether thou wilt) *and bring out that which thou haſt in thy hand, whether it be alive or dead.*

4. Mor. *This fable implieth, that* nothing can lie hid from, or deceive the knowledg of God.

8. Of the Fiſherman, and the Sprat.

1. A *Fiſherman having* caſt his nets into the ſea, *drew out* a little ſprat, *which thus intreated the Fiſherman.*

2 *Do not take me* at the preſent, *being ſo ſmall and little;* let me go *and grow, that afterwards thou mayſt enjoy me, being thus grown to the full, to thy greater profit.*

3 *To whom the Fiſherman ſaid,* I ſhould be mad indeed, *if I ſhould* omit the gain which I have in my hand, *though it be but little, in hope of a future good thing.* although it be very great.

4. Mor. *This fable implieth, that he is a fool, who for the hope of a greater matter, doth not take a thing that is both preſent and certain, though it be but ſmall.*

9. Of the Horſe, and the Aſſe.

1. A *Man had a Horſe and an Aſſe.*

2. As they travelled on the way, *the aſſe ſaid to the horſe,* If thou wouldeſt have me well, eaſe me of ſome of my burden.

3. Whilſt the horſe minded not his words, *the* aſſe ſunk under his burden, *and died.*

4. *Then the owner of the beaſts laieth upon the horſe, all the fardles which the Aſſe carried, and alſo* the hide, *which he had* ſtead from off the dead Aſſe.

5. With *which* burden, *the horſe being* over born *and groaning, ſaid with a loud voice:*

6. *Woe is me, the unhappieſt of all the beaſts in the world! what a misfortune hath befallen me, poor horſe!*

7. *For, refuſing a part, I now carry all the load, and his skin withal to boot.*

8. Mor. *This fable implieth, that* the greater ought to partake in their labours with the leſs, that both may be ſafe.

10. Of the Man, and the Satyre.

1. A *Man had* contracted amity *with a Satyre, who,* as they ſat together to eat (there being a great ſtorm and cold) *the man* put his hands to his mouth, and warmed them with his breath.

2. *Which the Satyre ſeeing, asked him, why he did it.*

3. *He ſaith,* I warm my cold hands with the warmth of my mouth.

4. *And a little after,* ſome warm broth *being brought, when the man* again held his hand with the pottage to his mouth, *and* cooled the heat of the meat with blowing upon it, *the Satyre asked him wherefore he did it.*

5. *And when the man anſwered him, that I may cool my meat: But I, quoth the Satyre,* will uſe no familiarity with thee hereafter, *who doſt* draw both hot

2. Occidiſſet enim ſtatim ſub pallio *clam*, priuſquam proferret.

3. At deus *ſubdolam calliditatem* hominis intelligens, dixit; O conſultor, *utrum mavis facere, (penes te namque arbitrium eſt) facito*, & ſive vivum ſive mortuum, quod in manibus habes, præferto.

4. *Mor.* Hæc fabula innuit, *mentem divinam nihil neque latere, neque fallere*

8. *De Piſcatore, & Smaride.*

1. PIſcator quidam, *demiſſis in mare retibus*, extulit *Smaridem puſilli corporis*, quæ ſic piſcatorem obtecrabat.

2. Noli me *in præſentia* capere tam puſillam & minutam; *ſine abire*, & creſcere, ut poſtea ſic adulta commodo majore potiaris.

3. Cui piſcator inquit; *Ego verò amens ſim*, ſi *lucrum quod inter manus habeo*, licet exiguum, prætermittam, ſpe futuri boni, *quantumlibet magni.*

4 *Mor.* Hæc fabula innuit, ſtolidum eſſe, qui propter ſpem majoris, rem & præſentem & certam (licèt parvam) non amplectitur.

9. *De Equo, & Aſino.*

1. VIr quidam habebat equum & aſinum.

2. *In itinere* autem *faciendo*, inquit aſinus equo; *Si me ſalvum vis, leva me parte oneris mei.*

3. *Equo illius verbis non obſequente*, aſinus *ſub onere cadens* moritur.

4. Tunc dominus jumentorum, omnes quas portabat aſinus ſarcinas, ſimulque *corium, quod à mortuo exuerat*, equo imponit.

5. Quo *onere depreſſus* equus & gemens, cum clamore inquit;

6. Væ mihi jumentorum infeliciſſimo! quid mihi miſero mali evenit?

7. Nam recuſans partem, nunc totum onus porto, inſuper & illius corium.

8. *Mor.* Hæc fabula innuit, *Majores debere in laboribus participes eſſe minoribus, ut utrique ſint incolumes.*

10. *De Viro, & Satyro.*

1. VIr quidam cum Satyro *amicitiam inierat*, qui *cùm edendi gratia ſederent, exorta cœli tempeſtate ac frigore*, vir *manus ad os admovens anhelitu refocillabat.*

2. Quod intuens Satyrus, interrogabat, quamobrem id faceret.

3. *Ille* inquit, *Calore oris algentes manus refocillo.*

4. Pauloque pòſt *calidiori edulio* allato, cùm vir iterum *ad os manum cum edulio admovens calorem cibi aſpiratione refrigeraret*, interrogat Satyrus, quamobrem id faceret.

5. Reſpondente autem viro, Ut edulium refrigerem: Atqui ego, inquit Satyrus, *tecum poſthac amicitiam non exercebo*, qui *ex uno ore & calidum promis*

not and cold out of one mouth. *Fare thee well.*

6. Mor. *This fable implieth, that* his friendship is to be avoided, whose life is double, and speech not single.

11. Of the Fox, and the Libard.

1. THe *Fox and the Libard* wrangled about their fairness; *and as the Libard* highly commended his own changeable coloured skin, *when the Fox* could not more set out her own, *she said:*

2. *But, how much more gay am I, which have not a body, but* a mind of changeable colours.

3. Mor. *This fable implieth, that* the beauty of the mind exceeds the beauty of the body.

12. Of the Cat, that was turned into a Woman.

1. A Handsome young man took delight in a Cat.

2. *He besought* Venus, *that she would turn her into a woman.*

3. *The goddess pitying the young man's desire, turned the beast into a* pretty girle.

4. *With whose beauty, the young man being inflamed, brings her home with him.*

5. *Now, as they sate together in the chamber,* Venus *having a mind to try, whether she had altered her manners as well as her body,* sent in a mouse into the middle of the room.

6. *But she, forgetting both the company that were there, and* the bride chamber *rose out of the chamber, and followed the mouse, being desirous to eat her.*

7. *Then the goddess being angry, restored her again into her own condition.*

8. Mor. *This fable sheweth, that wicked men, though they may alter their condition and state, yet they do not alter their manners.*

13. Of the Husbandman, and his Dogs.

1. A *Husbandman being* taken tardy *in the field* with winter weather, when his victuals failed, *first killed all his sheep, and ate their flesh, and presently of his goats; and last of all he was maintained with his* draught oxen, *beeing killed.*

2. *Which when the dogs had observed, they spake amongst themselves, saying, But let us run away from hence*

3. *For if our master hath not spared his draught-oxen, surely he will not spare us*

4. Mor. *This fable sheweth, that they are to be shunned and avoided, that do withhold off their hand, even from those of their near acquaintance.*

14. Of the Husbandman, that taught his Sons.

1. A *Husbandman seeing his sons every day brabling, and that they could not be made friends, gave order, that a* handfull of rods *should be brought him.*

2. *Now his sons were there sitting.*

3. *Which rods, when they were brought, he tied them all together into one* bundle, *and bad every one of his sons take the bundle and to break it.*

4. *But when they were not able to break them, he loosed the bundle afterwards, and gave the rods, to every one one, to be broken; and made this inference to them, when they brake them quickly and easily.*

5. Ta

promis & frigidum. Vale.

6. *Mor.* Hæc innuit fabula, *devitandum ejus amicitiam eſſe, cujus anceps vita eſt, & non ſimplex ſermo.*

11. *De Vulpe & Pardo.*

1. VUlpes & Pardus, *de pulchritudine altercabantur*; & Pardo *ſuam pellem verſicolorem extollente*, Vulpes cùm *ſuam præponere* non poſſet, inquit;

2. At quantò ego ſpecioſior, quæ non corpus, ſed *animum verſicolorem* ſortita ſum!

3. *MOR.* Hæc fabula innuit, *pulchritudinem animi antecellere pulchritudinem corporis.*

12. *De Fele, in Fœminam mutatâ.*

1. FElis *quædam delicium formoſi erat cujuſdam adoleſcentis.*

2. Hanc ille, ut in fœminam mutaret, *Venerem* deprecatus eſt.

3. Dea, miſerta cupiditatis adoleſcentuli, convertit beſtiam in *ſpecioſam puellam.*

4. Cujus formâ in ardeſcens adoleſcentulus adducit illam ſecum domum

5. Quibus conſidentibus in cubiculo, *Venus* volens periculum facere, nunquid illa, cum corpore, mutâſſet & mores, *murem immiſit in medium.*

6. At illa, & eorum qui aderant, & *cubiculi nuptialis* immemor, e cubiculo ſurgens, murem inſequebatur, illum commedere cupiens.

7. Tunc dea indignata, eam iterum in ſuam reſtituit naturam.

8. *MOR.* Hæc indicat fabula, ſceleſtos homines, etſi conditionem ſtatumque mutent, tamen mores nequaquam mutare.

13. *De Agricola, & Canibus.*

1. AGricola quidam *hyberno ſydere* in ægro *deprehenſus, deficientibus cibariis*, primùm interfectis ſingulis ovibus, illarum carnibus veſcebatur, mox & caprarum; poſtremo *operariis bobus* interemptis alebatur.

2. Quod canes cum animadvertiſſent, inter ſe collocuti ſunt, dicentes, At nos hinc *faciamus fugam.*

3. Si enim *operariis bobus* dominus noſter non pepercit, nec nobis quidem parcet.

4. *MOR.* Hæc indicat fabula, fugiendos eos eſſe cavendoſque, qui *à familiaribus* quoque *manus non abſtinent.*

14. *De Agricola, filios docente.*

1. AGricola filios ſuos videns quotidiè *litigantes*, neque in gratiam inter ſe reduci potuiſſet, juſſit *faſciculum virgarum* ſibi afferri.

2. Aderant autem filii ibi ſedentes.

3. Quæ cum allatæ eſſent *colligavit omnes in unum faſciculum*, juſſitque ſingulos filiorum faſciculum capere, atque confringere

4. Illis autem confringere non valentibus ſolvens poſt à faſciculum tradit *ſingulas ſingulis* eis frangendas; atque *illis* ſtatim facileque frangentibus *intulit.*

5. *Thus shall ye also, my sons, shew your selves impregnable to your enemies, and invincible, if ye shall* continue *thus* all in a mind.

6. *But if not, your own very contention, and falling out one with another, will make you a ready prey for your enemies.*

7. Mor. *This fable sheweth, that mens affairs do indifferently either* thrive *by concord, or* fail *by discord.*

15. Of the Woman, and the Hen.

1. A *Widdow woman had a Hen, that* laid *her every day an egg.*

2. *Now the woman hoping, that she would lay her two eggs for one, if she should give her more meat,* brought *her up plentifully.*

3. *But the hen being made fatter, could not lay so much as one egg.*

4. Mor. *This fable sheweth, that men* growing *either through riot and abundance, are* hindred *from their purposes.*

16. Of the Man, whom the Dog had bitten.

1. ONe *that was bitten by a dog,* went *about to every body, begging cure; and he met with one, who, when he knew the quality of the disease, said:*

2. *If thou indeed, friend, wouldest recover, take a crust of bread, steept in the blood of the wound, and give it to the dog that bit thee, to eat.*

3. *To whom he said again, Truly, if I should do so, I should deserve to be worried by all the dogs in this town.*

4. Mor. *This fable sheweth, that wicked men are then most heartened on to do mischief, when they receive the greatest courtesies.*

17. Of the two friends, and the Bear.

1. A *Bear met two friends, as they travelled on the high way together; one of whom being affrighted,* climed *up into a tree, and kept close: but the other, when he conceived, that he was an unfit match for the Bear, and that if he should fight, he was likely to be overcome, threw himself down on his face, and made as though he were dead.*

2. *Now the Bear comming to him, smelt at his ears, and the hinder part of his head, whilst he that lay all along, held his breath continually; so the Bear thinking that he was dead, went his way.*

3. *For they say, that a Bear doth not exercise his savageness upon dead bodies.*

4. *By and by the other man, that had lien close among the green boughs of a tree, came down, and asked his friend, what the bear had* said *to him in his ear.*

5. *To whom his friend said, He advised me, that I should not travel hereafter with such friends.*

6. Mor. *This fable implieth, that these friends are to be avoided, who shrink back from helping one in a time of danger.*

18. Of the young fellowes, and the Cook.

1. TWo *young fellowes had bought meat of a cook betwixt them.*

2. *But when the cook minded some business in the house, and applied himself about it, the one of the young men put a piece of meat into the other's hand.*

3. All

5. Ità & vos filii mei, si *unanimes invicem perstiteritis*, inexpugnabiles vos hostibus, & invictos præbebitis.

6. Sin minùs; ipsa vestra æmulatio atquè seditio opportunam vos prædam inimicis faciet.

7. *Mor.* Hæc fabula innuit, æque res humanas *facere* vel concordiâ *incrementum*, vel discordiâ *jacturam*.

15. *De Muliere, & Gallina.*

1. MUlier quædam vidua habebat Gallinam, *quotidiè singula ova parturientem*.

2. Sperans mulier autem pro singulis bina ova parituram, si plus tribuisset escarum, *opipare educabat*.

3. Gallina verò pinguior affecta, *nè unum quidem ovum* parturire poterat.

4. *Mor.* Hæc fabula indicat, quòd *homines propter luxum & copiam rerum marcescentes, ab instituto retardantur*.

16. *De Homine, quem Canis momorderat.*

1. ADmorsus à cane quidam, *circuibat singulos*, corrogans curationem, nactusque est quendam, qui, cognitâ mali qualitate, inquit:

2. Si tu quidem, ô homo, convalescere vis, *sume crustulum panis* madefactum in sanguine vulneris, & porrige cani, qui te momordit, comedendum.

3. Cui ille deinceps, inquit, Ego mehercule si istuc fecero, dignus sim, qui ab omnibus hujus urbis canibus præmordear.

4. *Mor.* Hæc fabula indicat, improbos homines, quum maxima beneficia *acceperint*, tum maxime ad malefacta animari.

17. *De duobus Amicis, & Urso.*

1. DUobus amicis, unà iter facientibus, fit ursus obviam; quorum unus perterritus *in arborem scandens latuit*; alter verò quum se *impares urso* fore, &, si pugnare vellet, superatum iri intelligeret, procidens *simulabat se mortuum*.

2. Ursus autem adveniens, aures & occipitium olfaciebat; illo, qui stratus jacebat, usquequaque *continente respirationem*; ita mortuum esse credens ursus, abiit.

3. Aiunt enim ursum, *non sævire in cadavera*.

4. Mox alter, qui inter frondes arboris latuerat, descendens, interrogat amicum, quidnam *ad aurem* ursus *cum illo* esset *locutus*.

5. Cui amicus inquit; Admonuit me, nè posthac cum hujusmodi amicis *iter faciam*.

6. *Mor.* Hæc fabula innuit, devitandos eos amicos, qui periculoso in tempore *ab auxilio præstando revocant pedem*.

18. *De Adolescentibus, & Coquo.*

1. DUo adolescentes opsonium à coquo *mercati communiter* erant.

2. Cæterùm quum coquus quibusdam *negotiis domesticis intenderet, vacaretque*, alter adolescentum partem opsonii *in alterius manum immisit*.

3. Con-

3. *As ſoon as the cook turned himſelf, and ask'd for* the piece of fleſh which was miſſing; *he that had taken away the fleſh, ſwore that he had it not; and he that had it, ſwore, that he took it not away.*

4. *To whom the Cook ſaid,* when he perceived the knavery of the young men, *Though* the thief be unknown to me, *yet will he not be unknown to that God, by whom you have ſworn.*

5. Mor. *This fable imlieth, that if we conceal anything from men, we can by no means conceal it from God, who alone looketh upon all things, and ſeeth all things.*

19. Of the Reed, and the Olive-tree.

1. *THe Reed and the Olive-tree* diſputed about their conſtancy, *ſtrength, and firmneſſe.*

2. *The Olive-tree indeed* taunted *the reed, becauſe it was weak, and* bending with every wind.

3. *But the Reed held its peace,* waiting not very long.

4. *For, when a great wind came, the Reed was toſſed, and bent backward: but the Olive-tree, when it would needs* ſtrive againſt the violence of the winds, *was broken.*

5. Mor. *This fable implieth,* that they that give way to them that are ſtronger than themſelves for a time, are better than they that do not give way.

20. Of the Trumpeter.

1. *THere was a Trumpeter, that* gave the alarum *in the time of battle.*

2. *He being taken by the enemies, cryed out to them that ſtood about him.*

3. *Do not kill me, men, that am* harmleſs and innocent.

4. *For I never killed any man.*

5. *For I have nothing elſe, but this trumpet.*

6. *To whom they anſwered again with an out cry:*

7. *Thou ſhalt be killed the rather for this, becauſe when thou thy ſelf canſt not fight, thou canſt ſet others on to fight.*

8. Mor. *This fable implieth, that they offend more than others, who perſwade evil and wicked Princes to do unjuſtly*

21. Of the Fowler, and the Viper.

1. *A Fowler having taken his* birding nets, *went a fowling, and when he ſaw a flock of doves ſitting in the top of a tree, he moved his reeds,* ſet artificially, *with his nets,* closely *towards the bird, hoping he ſhould be able to catch her.*

2. *Which as he did, gazing up on high, he trod upon a viper that lay there, which being vexed with the ſmart, bit the man.*

3. *But he now ready to faint, ſaid, Alas poor man! who whilſt I would catch another, being my ſelf catch't by another, am undone.*

4. Mor. *This fable implieth, that deceitful men* hide their treacherous tricks, *and yet do often* ſuffer the ſame from others.

3. Convertente ſe coquo, & *partem carnis, quæ aberat,* requirente; quî carnem ſuſtulerat, jurabat ſe non habere; qui verò habebat, jurabat ſe non abſtuliſſe.

4. Quibus coquus, *intellectâ adoleſcentum aſtutiâ,* inquit; Et ſi *me latet fur,* tamen eum, quem juraſtis, Deum non latebit.

5. *Mor.* Hæc fabula innuit, quod ſi quid homines celamus, Deum nequaquam celare poterimus. qui ſolus omnia proſpicit, & omnia videt.

19. *De Arundine, & Olea.*

1. Diſceptabant arundo & olea *de conſtantiâ,* de fortitudine, & de firmitate.

2. Olea quidem *probra* arundini *ingerebat,* ut fragili, & *ad omnem ventum vacillanti.*

3. Arundo autem obticebat, *non longum tempus* expectans.

4. Nam cùm ventus vehemens ingruiſſet, arundo agitabatur, reflectebatur: olea verò, quum *violentiâ ventorum reluctari* vellet, confracta eſt.

5. *Mor.* Hæc fabula innuit, eos *qui fortioribus ad tempus cedunt, potiores eſſe iis qui non cedunt.*

20. *De Tubicine.*

1. Erat tubicen quidam qui in militiâ *ſignum caneret.*

2. Is, *interceptus ab hoſtibus,* ad eos qui circumſtebant, precla nabat;

3. Nolite me, O viri, *innocuum miſeremque* occidere.

4. Nullum enim unquam ego occidi.

5. Quippe nihil aliud, quàm hanc tubam habeo.

6. Ad quem illi viciſſim cum clamore reſponderunt.

7. Tu verò hoc ipſo magis crudelis es, quòd, cùm ipſe dimicare neques, *cæteros* potes *ad certamen impellere.*

8. *Mor.* Hæc fabula innuit, quòd præter cæteros peccant, qui malis & improbis principibus perſuadent ad iniquè agendum.

21. *De Aucupe, & Vipera.*

1. Auceps quidam, ſumptis *aucupatoriis retibus,* ad venandum proceſſit, viſoque palumbo in cacumine arboris ſedente, *compoſitas artificioſe* arundines cum retibus, ad avem *clanculùm* admovebat; ſperans illam ſe venari poſſe.

2. Quod cùm egit, *in altum intuens,* jacentem viperam pedibus preſſit; quæ exaſperata dolore hominem momordit.

3. At ille jam deficiens, Me miſerum, inquit, qui dum alterum venari volo, ipſe ab altero captus pereo.

4. *Mor.* Hæc fabula innuit, fraudulentos homines *inſidias ſuas occultare;* ſæpe tamen *ab aliis idem ſuſtinere.*

22. Of the Beaver, *that geldeth himſelf.*

1. THe Beaver is ſaid to continue in the water more than other four-footed beaſts, and that his ſtones are very good indeed in phyſick.

2. When he ſeeth that he is like to be caught, when men hunt him, (for he knoweth why he is hunted after) he himſelf bites off his cods, and throwing them towards them that purſue him, by this means eſcapes ſafe.

3. Mor. This fable ſheweth, that wiſe men ought by his example, to have no regard of their means, ſo they may obtain ſafety.

23. Of the Tunie, and the Dolphine.

1. A Tunie, as he fled from a Dolphine, that purſued him with full ſpeed, and was juſt ready to be taken, wound himſelf faſt in a narrow creek.

2. The Dolphine alſo with his very force, was daſh'd upon a rock her like it.

3. At which the Tunie looking back, and ſeeing him gaſping, ſaid.

4. Now my death doth not grieve me, whilſt I ſee him that was the cauſe of my death, dying with me.

5. Mor. This fable ſheweth, that men bear their miſeries patiently, when they ſee them miſerable, that were the cauſers of their miſeries.

24. Of the Dog, and the Butcher.

1. A Dog leaping into a Buchers ſhop, whilſt the Butcher was buſied about ſomething, having ſnatched up a beaſt's heart, ran away.

2. Towards which the Butcher turned, and looking after him as he ran, ſaid:

3. O dog, I ſhall watch you, where ever you ſhall be.

4. For thou haſt not ſtolen away my heart, but haſt put heart into me.

5. Mor. This fable teacheth, that loſſe is alwaies a leſſon to men.

25. Of the Fortune-teller.

1. A Fortune-teller ſat in the market, and talked.

2. To whom one brought newes, that his houſe doors were broken open, and that all the goods that were in the houſe, were taken away.

3. At which tidings, the fortune teller ſighing, and running for ſpeed, went home.

4. Whom one ſeeing running, ſaid to him, O thou that promiſeſt, that thou wouldeſt foreteil other mens buſineſs, ſurely thou thy ſelf didſt not foretell thine own.

5. Mor. This fable pertaineth to thoſe, who not well ordering their own affairs, endeavour to foreſee and conſult for other mens, which do not belong unto them.

26. Of the Sick-man, and the Doctor.

1. A Sick-man being asked by a Doctor, how he did, anſwered, That he was fallen into an extraordinary ſweat.

2. To whom the Doctor ſaid, That is good.

3. Again, another day being asked how he did, he anſwered, I have been a long time troubled, being taken with a chilneſs.

4. An-

22. *De Caſtore,* virilia ſibi amputante.

1. CAſtor *præter cæteros quadrupedes* in aquâ durare dicitur, ejuſque genitalia *ad artem medicam* ſanè *utilia* eſſe.

2. Ubi videt indagantibus hominibus ſe captum iri (non enim ignorat quamobrem indagetur) ipſe *ſibi genitalia præſcindit*, atque in ſequentes proficiens, hoc modo incolumis evadit.

3. *Mor.* Hæc fabula indicat, hujus exemplo prudentes debere, *pro adipiſcendâ ſalute, nullam rationem habere fortunarum.*

23. *De Thynno, & Delphino.*

1. THynnus quum Delphinum *inſequentem præcipiti curſu* fugeret, & jam jam capiendus eſſet, *in anfractum quendam ſe intorſit.*

2. Delphinus quoque ad alterum ſimilem impetu ipſo alliſus eſt.

3. Ad quem Thynnus reſpiciens, eumque exſpirantem videns, inquit:

4. *Jam mihi mors non eſt moleſta,* videnti eum, qui mihi cauſa mortis eſt, mecum morientem.

5. *Mor.* Hæc fabula indicat, *æquo animo ferre homines calamitates,* cùm eos, propter quos in calamitate ſunt, calamitoſos aſpiciant.

24. *De Cane, & Lanio.*

1. CAnis quidam inſiliens macellum, lanio in alqiuâ re occupato, arreptō *pecoris corde* fugiebat.

2. Ad quem lanius converſus fugientem aſpiciens, inquit:

3. O canis, *ubicunque fueris, te obſervabo.*

4. Non enim mihi cor ſuſtuliſti, ſed *cor dediſti.*

5. *Mor.* Hæc fabula indicat, *jacturam ſemper eſſe hominibus doloſam.*

25. *De Vaticinatore quodam.*

1. VAticinator quidam in foro ſedens, ſermocinabatur.

2. Cui quidam denunciat fores *domûs* ejus *effractas eſſe,* omniaque direpta, quæ in domo fuiſſent.

3. Ad quem nuncium vaticinator gemens *properanſque curſu, ſe domum recipiebat.*

4. Quem currentem quidam intuens, O tu, inquit, qui aliena negotia te divinaturum promittis, certè tua ipſe non divinaſti.

5. *Mor.* Hæc fabula ad eos ſpectat, qui res ſuas non rectè adminiſtrantes alienis quæ nihil ad eos pertinent, providere, & conſulere conantur.

26. *De Ægroto, & Medico.*

1. AEgrotus quidam à medico *interrogatus, quonam modo ſe habuiſſet, Præter modum reſpondit in ſudorem ſe fuiſſe reſolutum.*

2. Cui medicus, Iſtud, inquit, bonum eſt.

3. Altero autem die iterum interrogatus, quonam modo haberet; reſpondit, *Algoribus correptus,* diu vexatus ſum.

4. *And that is good too, quoth the Doctor.*

5. *A third time, when the same Doctor asked him, he said,* I am much weakned with a couring of my body.

6. *That is good too, quoth the Doctor.*

7. *Afterwards, when an acquaintance asked him, How do you?*

8. *He answered, O friend, I am well again and again, but I am dying.*

9. Mor. *This fable sheweth, that* flatterers are to be blamed.

27. Of the Ass, and the Woolf.

1. AN *Asse having trod upon a* splinter of wood, *halted, and when he saw a Woolf, he said:*

2. *Look, woolf,* I am ready to die for pain, *being like to become either thy prey, or the vulture's, or the ravens.*

3. I earnestly request of thee onely one piece of service.

4. Pull this splinter *first* out of my foot, *that I may at the least die without torment.*

5. *Then the woolf* taking hold of the splinter with his foreteeth, *pulled it out.*

6. *But the Asse having forgot the pain,* hit his iron shod heels against the woolf's face; *and after he had broken his forehead, his nose, and his teeth, here away: whilst the woolf blamed himself, and said,* That he was rightly served, because he that had learned to be a butcher of beasts, would now become their Chirurgion.

7. Mor. *This fable sheweth, that they that* forsake their own trades, and betake themselves to others not fitting for them, *are liable to scorn and danger.*

28. Of the Fowler, and the Black-bird.

1. A *Fowler had* spread nets for birds, *which a black bird* seeing a good way off, *she* asked the man, what he did.

2. He *answered, that he was* building a City; *and he* went away further off and hid himself.

3. *Now the black bird* trusting his words, *and comming to the bait laid by the nets, was caught.*

4. *And as the fowler ran to her, she said, O friend, if you build such a City as this, you will not find many inhabitants in it.*

5. Mor. *This fable implieth, that the private and publick weal, is most of all destroyed* on that fashion, *when the Rulers* use cruelty.

29. Of the Traveller, and the Bag that was found.

1. A *Traveller having* gone a long journey, *vowed, that if he found any thing, he would offer the half of it to* Jupiter.

2. *And afterwards when he had found* a bag full of Dates and Almonds upon the Road, *he ate all the Dates and the Almonds.*

3. But *he offered the Date kernels, and the Almond* shells and husks *at another,* saying:

4. *Thou best,* Jupiter, *what I vowed to thee; for I offer thee* the insides and the outsides *of that which I have found.*

5. Mor. *This fable implieth, that a covetous person,* for greedines of mony

4. Et id quoque, medicus inquit bonum eſt.
5. Tertiò, quum ab eodem medico interrogaretur; reſpondit, *Profluvio corporis debilitatus ſum.*
6. Iſtud etiam, medicus inquit, bonum eſt.
7. Poſteà autem à familiari quodam interrogatus, quomodo habes?
8. O amici, reſpondit, etiam atque etiam benè habeo, ſed morior.
9. *Mor.* Hæc fabula indicat, *arguendos aſſentatores.*

27. *De Aſino, & Lupo.*

1. ASinus calcato *ligni aculeo* claudicabat, conſpectoque lupo ait:
2. O lupe, en *præ cruciatu morior,* futurus eſca aut tua, aut vulturum aut corvorum.
3. *Unum modò abs te munus flagito.*
4. *Educ* priùs *de pede aculeum,* ut moriar ſaltem ſine cruciatu.
5. Tunc lupus *ſummis dentibus aculeum mordicus deprendens,* eduxit.
6. Aſinus verò doloris oblitus, *ferratos calces in faciem lupi impegit;* fractiſque illius fronte, naribus & dentibus, aufugit: lupo ſeipſum accuſante, *ac merito ſibi id eveniſſe dicente,* quod qui didicerat eſſe lanius jumentorum, nunc illorum volebat eſſe Chirurgus.
7. Hæc indicat fabula, quòd qui *ſua artificia deſerunt, transferentes ſe ad alia ipſis non apta,* & *in deriſum veniunt,* & in diſcrimen.

28. *De Aucupe, & Merulâ.*

1. AUceps *tetenderat volucribus retia;* quod *eminùs intuente* merulâ, *percontabatur hominem, quid negotii ageret.*
2. Ille reſpondit, ſe *condere urbem, abiitque longiùs, & ſeſe abdidit.*
3. Merula verò *illius verbis fidem habens,* & accedens ad eſcam juxta retia appoſitam, capta eſt.
4. Accurrente aucupe, inquit, O homo, ſi tu quidem talem urbem condis, haud multos invenies incolas.
5. *Mor.* Hæc fabula innuit, *eo* maximè *modo* rem privatam & publicam deſtrui, cùm præſides *ſævitatem exercent,*

29. *De Viatore, & Perâ inventa.*

1. VIator *longum ingreſſus iter,* ſi quid inveniſſet, ejus dimidium *Jovi* ſe oblaturum vovit.
2. Inventâ autem poſteà *in itinere perâ palmularum amygdalarumque plenâ,* comedit omnes palmas amygdalaſque.
3. Sed harum nucleos, illarum *putamina & cortices,* ad aram quandam obtulit, inquiens;
4. Habes, *Jupiter,* quod tibi voveram: quod enim inveni, ejus & *interiora & exteriora* tibi offero.
5. *Mor.* Hæc fabula innuit, avarum, *propter tenuiæ cupiditatem,* etiam

will endeavour to couſen even the gods.

30. Of the Boy, and his Mother.

1. A *Boy having ſtolen his ſchool fellows* horn-book *at the ſchool, brought it to his Mother*; *by whom, he being not puniſhed,* plaied the thief more every day than other.

2. *And* in proceſſe of time, *he began to ſteal bigger things.*

3. *At the laſt,* he was found out by the Magiſtrate, and led to execution.

4. *But when his Mother followed him, and cried out, he intreated* the guard, *that they would let him* ſpeak to her in her ear a little.

5. *Who, when they gave him leave*; *and* his Mother, that made haſte, laid her ear to her ſons mouth, he bit a piece out of his mother's ear.

6. *When his mother and the reſt rated at him, not onely as being a thief, but alſo* ungracious towards his own mother, *he ſaid:*

7. This woman hath been the cauſe of my undoing.

8. *For if ſhe had whip'd me for the horn-book which I ſtole, I ſhould not have gone on to further matters, and* be brought thus to the gallows.

9. Mor. *This fable ſheweth, that* they that are not reſtrained when they begin to do amiſs, come to greater villanies.

31. Of the Shepheard, that turned Sea-man.

1. A *Shepheard kept his flock* on the Sea-coaſts, *who when he ſaw the ſea calm,* he had a great mind to make a voyage to a Mart.

2. *Having therefore* ſold his ſheep, *and bought ſome* bags of Dates, he went to ſea.

3. Now when a great ſtorm aroſe, and the ſhip was in danger to be ſunk, *he threw all the burden of the ſhip into the ſea, and* had much ado to eſcape, after he had unladed the ſhip.

4. A few daies after, *when one came and wondred at the calmneſs of the ſea* (*for it was* very calm) *he anſwered and ſaid:*

5. *It would have ſome Dates again,* as far as I conceive, *and therefore it ſheweth it ſelf ſo ſtill.*

6. Mor. *This fable ſheweth, that* men are made wiſer by loſs and danger.

32. Of an old mans Son, and a Lion.

1. AN elderly man *had an onely ſon* of a generous ſpirit, *and* one that loved hounds well; *he had ſeen his ſon* in his dream *to be killed by a Lion.*

2. *Being afraid, leſt hereafter perchance, the event at one time or other ſhould follow this dream, he built* a very fine roof, *and* very pleaſant, with fretted roofs and windowes.

3. *And bringing his ſon thither,* he looked ſtrictly to him every day.

4. *For he had painted in the houſe all ſorts of living creatures,* for his ſons delight; *amongſt which he had alſo painted a lion.*

5. *The young man looking upon theſe things, becauſe* ſo much the more troubled

6. *And ſtanding one time neater the lion, he ſaid:*

7. O thou moſt cruel beaſt, I am kept in this houſe as in a priſon, *becauſe of a vain dream of my fathers: What ſhall I do to thee?*

8. *A*

Diis moliri fallacias.

30. *De Puero, & Matre.*

1. PUer quidam, in ſcholâ condiſcipuli furatus *tabellum alphabetarium* attulit matri ſuæ; a quâ non caſtigatus *quotidiè magis furabatur.*

2. *Procedente autem tempore,* cœpit furari majora.

3. Tandem *à magiſtratu deprehenſus ducebatur ad ſupplicium.*

4. Matre verò ſequente ac vociferante, rogavit ille *ſatellites,* ut *pauliſper cum eâ ad aurem loqui* permitterent.

5. Quibus permittentibus, & *matre feſtinabunda aurem ad os filii admovente,* ille *auriculam matris dentibus amorſim evulſit.*

6. Cùm mater exteriùs eum increparet, non modò ut furem, ſed etiam ut *in parentem ſuam impium,* inquit:

7. *Hæc mihi, ut perderet, cauſa extitit.*

8. Si enim me ob tabellam alphabetariam furatam caſtigaſſet, nequaquam ad ulteriora progreſſus, nunc *ad ſupplicium ducerer.*

9. *Mor.* Hæc fabula indicat, quòd *qui inter initia peccandi non coercentur, ad graviora flagitia evadunt.*

31. *De Paſtore, artem nauticam exercente.*

1. PAſtor *in loco maritimo* gregem paſcebat; qui cùm videret mare tranquillum, *inceſſit cupido navigationem faciendi ad mercatum.*

2. Itaque *venundatis ovibus,* emptiſque *palmulatum ſarci nulis, navigabat.*

3. *Orta autem vehementi tempeſtate,* & *navi mergi periclitante,* omne pondus navis in mare dejecit, *vixque evaſit exoneratâ navi.*

4. *Paucis pòſt diebus* veniente quodam, & tranquillitatem maris admirante, (erat enim *ſane tranquillum*) reſpondens, inquit:

5. Palmulas iterum vult, *quantum intelligo*; ideoque immotum ſe oſtendit.

6. *Mor.* Hæc indicat fabula, *eruditiores eſſici homines, damno atque periculo.*

32. *De Filio cujuſdam ſenis, & Leone.*

1. *Filium ſenior quidam* habebat unicum *generoſi animi, & venaticorum canum amatorem*; hunc *per quietem* viderat à leone trucidari.

2. Territus, nè forte ſomnium hoc aliquando ſequeretur eventus, extruxit *domum* quandam *politiſſimam,* & *laquearibus ac feneſtris amœniſſimam.*

3. Illuc inducens filium, *aſſiduus illi cuſtos inhærebat.*

4. Depinxerat enim in domo, *ad delectationem filii,* omne animalium genus; in quibus & leonem.

5. Adoleſcens hæc inſpiciens, *eò ampliùs moleſtiæ contrahebat.*

6. *Quadam* autem *vice* propriùs ſtans leoni, inquit:

7. O *truculentiſſima fera,* propter inane ſomnium patris mei, *in hâc domo aſſervor, velut in carcere:* quid tibi faciam?

8. *And as he ſaid this,* he ſtruck his hand a gainſt the wall, *having a mind* to put out the lion's eyes; *and* he hit it upon a nail *that lay hid there.*

9. Upon which blow his hand rankled, *and* the matter feſtered underneath, *and* a feaver came upon it, *and the young man died in a ſhort time.*

10. *Thus the lion killed the young man,* whilſt his fathers foppery did no good at all to prevent it.

11. Mor. *This fable implieth, that no body can avoid things that are like to come to paſſe.*

33. Of a Bald man that wore other's hair in ſtead of his own.

1. AS *a bald man that* wore a perriwig *rod along, behold,* a pretty ſtrong wind blew it from off his head.

2. They that ſtood about him ſet up a loud laughter preſently, *and* he laughing as well as they, ſaid:

3. *What wonder is it, if the hairs which were not mine own, be gone from me?*

4. *Thoſe alſo are gone, which were born with me.*

5. Mor. *This fable ſheweth, that we ought not to be ſorry for loſt means.*

6. *For that which we receive not of nature when we are born, cannot always continue with us.*

34. Of the Eagle, and the Fox.

1. AN *Eagle and a Fox* having made a league of amity betwixt themſelves, *reſolved* to dwell hard by one another, *ſuppoſing their friendſhip would be the more firm* by their often converſe.

2. *The eagle therefore* made her neſt upon a high tree, *and the fox laid her cubs neer the tree, among the bramble buſhes.*

3. One day *then, when the fox went out of her* kennell *to* ſeek ſomething wherewithall to feed her cubs, *the eagle even her ſelf* lacking meat, *flew into the covert, and ſnatch'd away the foxe's cubs, and gave them to her young ones to eat.*

4. *When the fox came back again, and underſtood of the cruel death of her young ones, ſhe was very ſorrowfull*

5. *And whereas ſhe was not able to revenge her ſelf of the eagle, becauſe, being a four footed beaſt, ſhe could not purſue a bird, ſhe curſed the eagle,* (a thing which is incident to the poor and impotent) *and* wiſhed ſome miſchief or other might befall her.

6. Into ſo great an hatred is violated friendſhip turned.

7. *It befell then in thoſe daies, that a goat was ſacrificed in the country, a piece whereof the eagle ſnatch'd away,* together *with the* live coals, *and* carried it to her neſt; *but,* when the wind blew ſomewhat high, *the neſt, which, was* made of hey, and ſmall and dry ſticks, *was burnt.*

8. *As ſoon as the eagle's young ones* felt the fire, becauſe they were not *yet* able to flie; *they* fell down to the ground.

9. *The fox catch'd them up preſently, and ate them in the eagle's ſight.*

10. Mor. *This tale ſignifieth, that they which violate friendſhip, though they may avoid the vengeance of them whom they have hurt, yet* ſhall not eſcape the judgment of God.

8. Et hæc dicens *manum parietî incuſſit, oculum leoni eruere* volens; & *in cla-vo*, qui illic latebat, *offendebat*.

9. *Quâ excuſſione manus emercuit, ſuccrevitque ſanies*, ac *febris ſubſecuta eſt*, breviquè tempore adoleſcens eſt mortuus.

10. Ità leo adoleſcentem occidit, *nihil adjuvante patris ſophiſmate*.

11. *Mor.* Hæc fabula innuit, quæ ventura ſunt devitare poſſe neminem.

33. *De Calvo crines externos gerente pro nativis.*

1. CAlvus quidam *mentitos crines gerens*, dum equo vehebatur, ecce, *ſibi validior ventus illos de capite ſuſtulit*.

2. *Riſus ſtatim magnus à circumſtantibus excitabatur*, & *ille mutuò riſu ad illos, inquit*:

3. Quid mirum, ſi crines qui non erant mei, à me receſſerunt?

4. Illi quoque receſſerunt, qui mecum fuerant nati.

5. *Mor.* Hæc indicat fabula, nos non debere mœrere ob amiſſas opes.

6. Quod enim naſcentes à naturâ non accipimus, non poteſt nobiſcum perpetuò manere.

34. *De Aquilâ, & Vulpe.*

1. AQuila, & vulpes, *conflatâ inter ſe amicitiâ, in proximo habitare* conſtitu-unt, firmiorem amicitiam *ex frequenti converſatione* fore putantes.

2. Igitur aquila *nidum altâ ſuper arbore inſtituit*; vulpes verò arborem prope inter dumeta catulos collocat.

3. *Unâ* igitur *dierum*, cùm vulpes *latibulum* egreſſa *paſtum catulis quæreret*, aquila & ipſa *cibi indiga*, in latibulum devolans, vulpis catulos arripuit, ac pulli ſuis comeſtum præbuit.

4. Vulpes reveniens, cognitâ filiorum morte atroci, valdè triſtata eſt.

5. Et cùm aquilam ulciſci non poſſet, quia quadrupes exiſtens volucrem perſequi nequibat, *(quod unum miſeris ac impotentibus datur)* aquilam execra-tur, ac *mala illi imprecatur*.

6. *Tantum in odium violata vertitur amicitia.*

7. Contingit igitur illis diebus ruri caprum immolari cujus fruſtum unà cum *carbonibus accenſis* aquila arripiens, *ſuſtulit ad nidum*; ſed *vento vehemen-tius ſpirante, nidus*, qui *ex ſæno ac materiâ exili aridaque confectus* erat incen-ditur.

8. Aquilæ pulli *flammam ſentientes, cùm volare adhuc nequirent, humi decidunt*.

9. Vulpes confeſtim illos arripiens, in aquilæ conſpectu devorat.

10. *Mor.* Fabula ſignificat, quòd qui amicitiam violant, quamvis eorum quos læſerint, ultionem declinent, *Dei ſupplicium non* tamen *effugient*.

35. Of the Eagle, and the Raven.

1. AN *Eagle flying down from an high rock, ſnatcht a lamb away out of a flock of ſheep; which thing, when a Raven ſaw, being moved with emulation, ſhe flew upon a Ram,* with a great deal of noiſe and croaking, *and* ſo faſtened her clawes into the ram's fleece, *that ſhe could not rid her ſelf thence, no not by the* fluttering of her wings.

2. *When the ſhepheard ſaw her thus intangled, he ran to the raven and catcht her; and* after he had cut her wings, he gave her to his children to play withal.

3. *But when one asked the raven what bird ſhe was, the raven ſaid. Heretofore indeed,* according to mine own conceit, *I was an Eagle; but now I know verily, that I am but a Raven.*

4. Mor. *The fable ſignifieth, that he that* dareth to attempt any thing beyond his ſtrength, doth onely bring this about, *that he falls too often into adverſity, and* makes himſelf ridiculous to the common ſort.

36. Of the Eagle, and the dung-Beetle.

1. AN *Eagle purſued an Hare: the Hare* not knowing what to do, *ſeeing a Beetle, which the opportunity offered her, beſought help of it: to whom the Beetle promiſed ſafety, and its protection.*

2. *Afterwards, when the beetle ſaw the eagle drawing near, it intreats her, that ſhe would not take its ſervant away from it by force.*

3. *But the eagle ſcorning the beetles littleneſs, devoured the hare* before its face.

4. *But the beetle remembring the wrong done it, minded where the eagle built.*

5. *Lo, the eagle layeth her eggs, the beetle* being carried aloft with its wings, *flies to the eagles neſt and rowling out the eggs, threw them down to the ground.*

6. *The eagle* being grieved *for the loſs of her eggs, flew to* Jupiter, (*for ſhe is a bird conſecrated to that god*) *and* deſired him, that ſhe might have a ſafe place granted to lay her eggs in.

7. Jupiter gave her leave, *that when the time comes, ſhe ſhould lay her egges in his lap.*

8. *The beetle foreſeeing this,* made a ball of dung, *and* flying up on high, *let it fall upon* Jupiters lap.

9. Jupiter *being deſirous* to ſhake the ball out of his lap, *ſhook out the eagles egges alſo with it.*

10. From that time to this, *they ſay, the eagle never layeth,* whilſt the beetles are in being.

11. Mor. *This fable ſignifieth, that no man ſurely is to be deſpiſed; becauſe* there is no body that receiveth a wrong, but may ſeek to revenge himſelf when time ſerveth.

37. Of the Nightingale, and the Hawk.

1. A *Nightingale, as ſhe ſat on a high oak, ſung all alone,* as ſhe uſed to do.

2. *So ſoon as a Hawk that was ſeeking meat, eſpied her, he flew to her on a ſuddain, and ſnatcht her away.*

3. *But the Nightingale,* when ſhe ſaw ſhe was going to be killed, *intreated the hawk* that he would let her go, *becauſe* ſhe was not ſufficient to fill his belly;

35. *De Aquila, & Corvo.*

1. AQuila celſa ex rupe devolans, agnum ex ovium grege arripuit; quam rem cùm corvus conſpicatur, æmulatione motus, *vehementi cum ſtrepitu ac ſtridore*, devolat in arietem, atq; *ungues in arietis vellus* ita *implicat*, quod inde, etiam *motu alarum*, ſe explicare non poteſt.

2. Hunc paſtor cùm ità implicitum videt, accurrens corvum comprehendit, atque *alarum pennis inciſis*, *pueris ſuis pro ludibrio dedit*.

3. Verùm enim cùm quiſpiam corvum rogaret, quænam volucris eſſet, corvus ait: Priùs quidem, *quoad animum*, aquila fui; nunc verò me corvum eſſe certè cognoſco.

4. *Mor.* Fabula ſignificat, quod qui *ſupra vires quippiam audet, hoc ſolum efficit*, quod in adverſa ſæpius incidit, ac *ſe vulgo ridiculum exhibet*.

36. *De Aquila, & Scabrone.*

1. AQuila leporem perſequebatur; lepus *conſilii inops*, quem tempus obtulit, ſcabronem videns, ab eo auxilium imploravit; cui ſcabro pollicitus eſt tutelam ac cuſtodiam ſuam.

2. Deinde cùm aquilam propinquantem ſcabro conſpicatur; eam precatur nè ſuum eripiat ſibi ſervum.

3. Aquila, ſcabronis parvitatem contemnens, *coram eo* leporem exedit.

4. Verùm ſcabro *ſuæ injuriæ memor*, ubi aquila nidificaret, obſervat.

5. Ecce, aquila ova parit; ſcabro *alis elatus* ad aquilæ nidum volat, atque ova devolvens *humi dejicit*.

6. Aquila jacturâ ovorum *mœrore concita* evolat ad *Jovem* (eſt enim ales deo illi ſacrata) *ac locum ad pariendum ſibi tutum dari precatur*.

7. *Jupiter illi concedit*, ut, cùm tempus adeſt, ejus in ſinu pariat ova.

8. Hoc ſcabro prævidens *globum è ſtercore confecit*, atque *ſurſum evolans*, in *Jovis* ſinum demiſit.

9. Jupiter volens *è ſinu globum excutere*, ova aquilæ ſimul excuſſit.

10. Ex *tunc*, aiunt, aquilam nunquam párere, *quo tempore ſcabrones exiſtunt*,

11. *Mor.* Fabula ſignificat, quòd nullus porrò contemnendus; quoniam *nemo eſt, qui injuriam accipiat, quin cùm tempus datur ſe ulciſci quærat*.

37. *De Philomelâ, & Accipitre.*

1. PHilomela, cùm *altâ quercu ſederet, more ſuo* ſola canebat.

2. Eam accipiter cibum quæritans cùm intueretur, repentè advolat, illamque rapit.

3. At philomela *quum ſe interemptum iri videt*, accipitrem precatur, ut *ſe miſſam faciat*, quoniam *ad explendum ejus ventrem ipſâ ſatis minimè ſit*; ſed pro ſaturitate

belly; but that it would be a gallant piece of work *to turn him to the greater birds, to ſatisfie himſelf.*

4. *The hawk* looking frowningly upon her, *ſaid,* Truly I ſhould be worſe than a fool, *if I ſhould let go the meat* which I have in my clutches, *in hopes of* a larger prey.

5. Mor. *The tale ſignifieth, that* they that forgoe that which they have in their hands, *in hope of greater matters, are* too much void of wit and reaſon.

38. Of the Fox, and the He-Goat.

1. A *Fox and an He Goat being thirſty went down into a well*; but *when after their drinking, the He-goat looked for a way out, the fox ſaid gently to him:*

2. Have a good heart, *for I have well conſidered what may be for our ſafety.*

3. *For thou ſhalt* ſtand bolt upright, *and* hold thy fore-feet and thy horns cloſe to the wall, *and* I climbing over thy ſhoulders, *and thy horns, after I ſhall be got out of the pit, will take thee by the hands, and draw thee hence from above.*

4. *The he-goat was very ready to ſerve him.*

5. *The Fox being glad of his own getting out,* played upon the goat *about the mouth of the well.*

6. *But as the he-goat blamed him, that he had not kept covenant with him, the fox ſaid wittily to him:*

7. Goat, if thou hadſt had ſo much wit, as thy beard hath hairs, *thou wouldſt not have gone down into the pit, before thou hadſt* conſideratively *ſeen a way out thence.*

8. Mor. *This fable ſheweth,* that men that are wiſe, *will firſt* conſider the end of things, before they ſet themſelves to do things.

39. Of the Fox, and the Lion.

1. *When a Fox, that had never ſeen a lion, met him by chance,* he was ſo affrighted, that he was even ready to die.

2. *When he ſaw him a ſecond time, he was affrighted, but* not ſo as at the firſt.

3. *When he looked upon him the third time, he came nearer him, and ventured to* talk with him face to face.

4. Mor. *This fable ſheweth, that* uſe and cuſtome makes the moſt terrible things familiar.

40. Of the Cat, and the Cock.

1. *When a Cat had got a Cock, and* ſought an occaſion why to eat him, *he began to accuſe him, that he was a turbulent creature, and one that would not let folks ſleep by night, for his making a noiſe.*

2. *The cock excuſed himſelf, that* he did it to pleaſure them, *foraſmuch as he* called them to do their work.

3. *Again the cat ſaid, Thou art impious and wicked above meaſure, becauſe thou continually doeſt againſt nature; for thou neither forbeareſt thy mother, nor thy ſiſter, but through incontinency doſt carnally behave thy ſelf towards them.*

4. *The cock maintained that too, that he did it likewiſe for his dame's profit; for, by ſuch like copulation, the hens lay eggs.*

5. *Then ſaith the cat,* Though thou haſt many excuſes, *yet,* I do not mean to faſt.

6. Mor.

ſaturitate ſuâ ut ad majores aves ſe vertat, *opus profectò fore.*

4. Eam accipiter *torvè conſpiciens* ait; *Stultus equidem nimiùm eſſem*, ſi, *quem manibus teneo* cibum, illum dimitto *amplioris* ſpe *paſtûs.*

5. *Mor.* Fabula ſignificat, quòd qui *omittunt id, quod manu tenent*, rerum majorum ſpe, *conſilio inopes ac ratione* nimiùm ſunt.

38. De Vulpe, & Trago.

1. VUlpes & tragus ſitientes in quendam puteum deſcenderunt; *verum enim*, poſt potum, cùm egreſſum conſpiceret hircus, vulpes ei comiter ait.

2. *Bono ſis animo*; nam quid ſaluti noſtræ opus ſit probè animadverti.

3. Etenim *rectus ſtabis*, ac *pedibus anterioribus, cornibusque muro adhærebis*; tuas ego *ſcapulas*, cornuaque *conſcendens*, cùm egreſſa puteum fuero, te per manus comprehendens, hinc deſuper traham.

4. *Huic* caper *promptè deſervivit.*

5. Vulpes ſuo exultans egreſſu, circa os putei capro *illudebat.*

6. At dum caper illam incuſat ſibi pacta non ſervâſſe, ei facetè vulpecula inquit:

7. *Si eâ*, caper, *ſapientiâ præditus eſſes, quo pilorum ornatu iſtæc tua barba referta eſt*, non priùs in puteum deſcendiſſes, quàm egreſſum *penſiculatè* vidiſſes.

8. *Mor.* Fabula ſignificat, quòd *homines conſilio præditi, rerum fines priùs inſpicient, quàm dent operam rebus gerendis.*

39. De Vulpe, & Leone.

1. VUlpes, quæ nunquam viderat leonem, cùm illi fortè obviâſſet, *adeò pertimuit, ut mortem pænè obiret.*

2. Rurſum illum cùm aſpexiſſet, pertimuit; ſed *minimè ut primùm.*

3. Eum tertiò cum intueretur, propè accedens, fuit auſa *coram diſſerere.*

4. *MOR.* Fabula ſignificat, quod *rerum terribilia uſus & conſuetudo domeſtica facit.*

40. De Cato, & Gallo.

1. CAtus cùm gallum cepiſſet, atque *cauſam quæreret, quî eum comedere poſſet*, illum criminari cæpit, quòd eſſet animal turbulentum, qui noctu clamitando haud permitteret quieſcere mortales.

2. Gallus ſe excuſabat, quòd *id ageret ad eorum voluptatem* cùm *ad opera facienda* illos *excitaret.*

3. Rurſum catus ait, Impius es ac ſupra modum ſceleſtus, qui agis continuò contra naturam, cùm nec à matre nec à ſororibus te abſtineas; ſed per incontinentiam cum illis te commiſceas.

4. Gallus item defendebat; quòd dominæ ſuæ quæſtûs gratiâ id quoque ageret; enim verò ex hujuſmodi coitu gallinæ pariunt ova.

5. Tunc inquit catus, *Excuſationibus licet abundes*, ego tamen *jejunare haud intendo.*

6. *Mo-*

6. Mor. *This fable signifieth, that he that is naught by nature,* when once he hath resolved to do amiss, *doth not cease from his naughtiness,* though he have no colour of excuse.

41. Of the Fox without a tail.

1. A *Fox having his tail cut off,* to get out of a trap, *when* for shame he thought it a death to live, *devised to perswade other foxes by a wile,* that under a pretence of a common benefit, *they should every one cut off his own tail, and so* lessen his disgrace.

2. When *therefore* the foxes were all met together, *he perswadeth them to cut off their tails; maintaining, that their tails were not onely a disgrace to foxes, but a heavy and foolish burden.*

3. *One of the foxes answered her wittily, Ho sister! if* the matter be good for your self onely, it is not fair for you to counsel others also unto it.

4. Mor. *This fable belongs to them, that, under a shew of charity,* look at their own benefit in advising others.

42. Of the Fisherman, and the Smaris, a small fish.

1. A *Fisherman,* that cast his net into the sea, *took a Smaris, a small fish,* with *which being but little,* because it was young, *yet intreated the fisherman* he would spare its life, *till it was a big one, and he might make more profit on it.*

2. *The fisherman answered it neatly,* Truly I should be out of my wits, *if I should let that go, in hopes of more gain, which is but very little profit to me.*

3. Mor. *The fable signifieth that it would be a fond thing to let go certainties for uncertainties,* though there may be great hopes in them.

43. Of the Fox, and the Bramble.

1. A *Fox* got up upon a hedg, *to avoid the danger which he saw near him,* took hold of a bramble, *and* prickt the hollow of his foot with the prickles.

2. *And when he was* sore wounded, *he sighed, and said to the bramble, Woe! I fled to thee to help me,* thou didst undo me worse.

3. *To whom the bramble said, Thou wast mistaken, fox, which thoughtest to catch me with the like wile, wherewith thou hast used to catch others.*

4. Mor. *This tale sheweth, that it is a fond thing to desire help of them,* whose nature it is to do mischief, *rather than to do good to others.*

44. Of the Fox, and the Crocodile.

1. *THe Fox and the Crocodile strove about their nobility.*

2. *When the Crocodile* alledged many things for himself, *and vaunted* himself beyond measure, *touching the splendour of his Ancestours, the Fox smiling, said:*

3. *Oh friend, though thou hadst never said this, it is clearly manifest by thy skin, that thou hadst been deprived of the splendour of thy ancestours,* now these many years.

4. Mor. *This fable signifieth, that* the matter it self doth most of all confute lying persons.

6. *Mor.* Fabula significat, quòd qui pravus existit naturâ, *cum semel deo linquere animo proposuit, quamvis causæ desit prætextus,* à pravitate tamen non desistit.

41. *De Vulpe sine caudâ.*

1. VUlpes, ut *è laqueo evaderet*, abscissâ caudâ, cùm *è pudore vitam sibi mortem putaret* excogitavit alias dolo inducere vulpes, ut *sub communis commodi specie*, sibi singulæ caudam abscinderent, & sic *suum deducus levaret.*

2. Itaque *ad unum vulpibus congregatis* suadet, ut caudam sibi abscindant, differens caudam non modò decoori vulpibus esse, sed oneri gravi atque incepto.

3. E vulpibus una ei facetè respondit; Heus soror! *si res ista tibi soli conducit, hoc itidem aliis consulere haud æquum est.*

4. *Mor.* Hæc fabula ad eos spectat, qui sub charitatis specie, *suum commodum consulendo prospiciunt.*

42. *De Piscatore, & Smaride piscículo.*

1. PIscator, qui *mari rete tetendit*, eo Smaridem cepit piscículum; qui *parva adhuc ætate* piscatorem orabat ut dum grandis esset, atque majorem quæstum ex eo assequi posset, *ei vitam donaret.*

2. Huic piscator lepidè respondit; Ego quidem *mente cavérem*, si quod *minimum mihi est lucrum*, id dimitterem amplioris spe quæstûs.

3. *Mor.* Fabula significat, quod certa pro incertis, *quamvis in eis magna insit spes*, stultum esset dimittere.

43. *De Vulpe, & Rubo.*

1. VUlpes cùm *sepem* quandam *ascenderet*, ut periculum vitaret, quod sibi imminere videbat, *rubum manibus comprehendit*, atque *volam sentibus perfodit.*

2. Et cùm *graviter saucia foret*, gemens, inquit ad rubum; ut me juvares cùm ad te confugerim, *tu deteriùs me perdidisti.*

3. Cui rubus; Errâsti, vulpes, ait, quæ pari dolo me capere putâsti, quo cætera capere consueviſti.

4. *Mor.* Fabula significat, quod stultum est implorare auxilium ab illis, *quibus natura datum est obesse*, potiùs quàm aliis prodesse.

44. *De Vulpe, & Crocodilo.*

1. VUlpes & Crocodilus de nobilitate contendebant.

2. Cùm Crocodilus *multa pro se adduceret*, & *supra modum se jactaret* de splendore progenitorum suorum, vulpes ei subridens, ait;

3. Heus amice, etsi hoc tu quidem non dixeris, ex tuo corio clarè apparet, quòd *multis jam annis* tuorum splendore fuisti denudatus.

4. *Mor.* Fabula significat, quòd *homines mendaces res ipsa potissimum refellit.*

45. De

45. Of the Fox, and the Hunters.

1. A *Fox running away from the hunters, and being now* weary with running along the way, *by chance light on a* woodman, *whom he intreated to hide him in any place.*

2. *He shewed him his cottage.*

3. *The fox going into it,* hid himself in a corner.

4. *The hunters come, they ask the wood man if he saw the fox.*

5. *The wood-man indeed denied in words, that he had seen him;* but pointed at the place with his hand, *where the fox lay hid.*

6 *But the hunters* having not at all understood the matter, *went away presently.*

7. *The fox,* as soon as ever he saw them gone, *comming out of the cottage, went softly back again.*

8. *The wood-man blames the fox, because whereas he had saved him, he did not thank him at all.*

9. *Then the fox turning himself,* said softly to him.

10. *He friend, if the deeds of thy hands and thy behaviour, had been like thy words, I would have given thee deserved thanks.*

11. Mor. *The fable signifieth, that a naughty man, though he promise good things, yet he performeth things that are bad and wicked.*

46. Of the Cocks, and the Partridge.

1. W*Hen one had a many cocks at home, he let a Partridge, which he had bought, feed amongst them.*

2. *But when the cocks molested her, and* pecked her with her bills, *the partridge* was very sorry at the wrong done her, *thinking, that because she was a stranger, and not of that kind, those injuries were offered her.*

3. *Afterwards, when the partridge saw the cocks fighting among themselves, she* abandoned her sorrow, *and said;*

4. For the future *indeed I shall not be grieved, seeing I see such grievous fighting amongst themselves.*

5. Mor. *This tale sheweth, that wise men* take patiently the wrongs, *that are most done them by those, that* neither know how to forbear themselves, nor their own.

47. Of the Fox, and the Vizard.

1. A *Fox being got into a* Musicians house, *as he earnestly gazed upon the things made ready in the house, he found* an hobgoblins head artificially and industriously made; *which he taking in his hands, he said:*

2. O *what an head is this, without brains!*

3. Mor. *This fable signifieth, that all that are handsome in body, have not the same beauty of mind.*

48. Of the Man, and the Wooden god.

1. A *Man having a wooden god at home,* intreated it, to give him some good thing; *but the more he prayed it,* the less his estate was at home.

2. *At*

45. *De Vulpe, & Venatoribus.*

1. VUlpes venatores effugiens, ac *per viam currendo* jam *defessa*, *hominem* casu reperit *lignarium*; quem rogat, ut se quoquo loco abscondat.

2. Ille tugurium ostendit.
3. Vulpes illud ingrediens, *in angulo quodam se abscondit.*
4. Adsunt venatores; lignarium, si vulpem viderit, rogant.
5. Lignarius verbis quidem se vidisse negat; *manu* verò, ubi vulpes latebat, *locum ostendit.*
6. Verùm enim venatores *re haud perceptâ* statim abeunt.

7. Vulpes, *ut illos abiisse prospicit*, tugurio egrediens, tacitè recedit.

8. Lignarius vulpem criminatur, quod, cùm salvum fecerit, nihil sibi gratiarum agat.
9. Tunc vulpes se convertens, *illi tacitè ait*;
10. Heus amice, si manuum opera, ac mores verbo similes habuisses, meritas sibi persolverem gratias.
11. *Mor.* Fabula significat, quòd *homo nequam*, etsi bona pollicetur, mala tamen & improba præstat.

46. *De Gallis, & Perdice.*

1. GAllos quamplures cùm quis domi haberet, quam emerat perdicem illis compascere permisit.
2. Sed cum galli illam infestarent, *rostrisque percuterent*, perdix *eâ injuriâ vehementer perdoluit*; putans, quia advena, nec ex eo genere esset, eas sibi inferri injurias.
3. Gallos deinde cùm ad invicem certantes conspiceret perdix, *amotâ animi perturbatione*, ait;
4. *De cætero* quidem haud tristabor, posteaquam inter eos odiosa certamina cerno.
5. *Mor.* Fabula significat, quòd homines sapientiâ prædîti, *moderato animo ferunt injurias* ab illis vel maximè sibi illatas, *qui nec sibi, nec suis parcere sciunt.*

47. *De Vulpe, & Larvâ.*

1. VUlpes *citharœdi domum* ingressa, dum, quæ domi parata sunt, *sagacite explorat*, *larvæ caput* reperit, *arte industriosâ compositum*; quod manibus capiens, ait;
2. O quale sine cerebro caput!
3. *Mor.* Fabula significat, quod non omnes corpore decori, eandem animo habent pulchritudinem.

48. *De Homine, & Ligneo deo.*

1. HOmo quidam deum ligneum domi habens, *eum orabat ut boni quippiam sibi tribueret*; sed quanto magis orabat, eò *res domi angustior erat.*

2. Demùm

2. *At the laſt*, he being moved with anger, *took the god by the legs*, *and* knock'd its head againſt the wall.

3. *When its head then was ſtruck off*, a great deal of gold flew out, *which the man gathering up*, *ſaid*;

4. Thou art too croſſe *and perfidious*, *becauſe*, *whilſt I honoured thee*, *thou didſt me no good*; *but now that thou art ſtricken and beaten*, thou haſt done me an abundance of good.

5. Mor. *This fable ſignifieth*, *that a naughty perſon*, *if ever he do good*, he doth it, becauſe he is forced to it.

49. Of the Dog that was invited to ſupper.

1. A *Man*, *when he had* provided a dainty ſupper, invited a friend home, *his dog alſo* bade *the other mans dog* to ſupper.

2. *When he came into the houſe*, *and* ſaw ſo much good chear got ready, he *ſaid merrily with himſelf*:

3. *I ſhall ſurely ſo fill my ſelf to day*, *that I ſhall not need to eat to morrow*; and *when he ſaid this*, he wagged his tail for fain.

4. *But the Cook ſeeing him*, took him ſoftly by the tail; *and after he had* whirled him often about, threw *him* out at the window.

5. *He being amazed*, got up from the ground, *and* ran away crying. *Other dogs met him*, *and asked*, *how gallantly he had ſupped?*

6. *But he being ready to faint*, *ſaid*, I *have ſo* filled my ſelf with drink and good chear, *that* I ſaw not the way how I got out.

7. Mor. *This fable ſignifieth*, *that one ought not to be merry at thoſe things*, *which he is to be ſorry.*

50. Of the Eagle, and the Man.

1. W*Hen a man had caught an Eagle*, *he* pluck'd off the feathers of her wings, *and* put her to tarry amongſt his pullein.

2. *Afterwards*, *one having bought her*, put feathers into her wings again.

3. *Then the eagle flew*, *and caught a hare*, *and carried it to her benefactour.*

4. *Which thing the fox ſeeing*, *ſaid to the man*, *Do not entertain this eagle to* gueſt-wiſe *as formerly*, leſt ſhe offer to catch you, as well as ſhe did the hare.

5. *Then the man likewiſe* pluck'd away the eagle's feathers.

6. Mor. *The fable ſignifieth*, *that they that do us good turns are to be requited*, *but* naughty perſons are by all means to be avoided.

51. Of the Husbandman.

1. A *Man that was a Husbandman*, when he ſaw that his life was near an end, *and had a mind that his ſons ſhould be* well skilled in ordering the ground, *he called them*, *and ſaid*:

2. *Sons*, I am a dying, *and all my goods are laid in my vineyard.*

3. *They*, *after their fathers diſceaſe*, *thinking to find a treaſure in the vineyard*, took ſpades, and hacks, and mattocks, *and* quite digged up the vinyard, *and found no treaſure.*

4. *But* the vinyard, *after it was well digged*, brought forth far more fruit than it was wont to do, *and made them rich.*

3. Kin

2. Demùm ille, *concitus iræ*, deum cruribus capit, & *caput parieti percutit.*

3. Excuſſo igitur capite, *multum auri exiliit*, quod homo colligens, ait;

4. *Perverſus nimium es* atq; perfidus, qui dum in honore te habui, nihil equidem profuiſti, percuſſus verò & verberatus *boni plurimum contuliſti.*

5. *Mor.* Fabula ſignificat, quòd homo nequam ſi quando prodeſt, *id effecit vi coactus.*

49. *De Cane ad cœnam vocato.*

1. Is quidam cùm *cœnam opiparam parâſſet amicum quendam domum vocavit*, cujus quoque canis canem alterius *ad cœnam invitavit.*

2. Is domum ingreſſus, *cùm tantum dapium videret apparatum*, lætus ſecum ipſe ait:

3. Hodie porrò ità me explebo, quòd die craſtino comedere non indigebo; hiſque dictis, *motu caudæ applaudit.*

4. Coquus verò conſpiciens, *tacitus per caudam cæpit*; atque illum *ſæpius rotans, per fenestram projicit.*

5. Ille attonitus, *humo aſſurgens*, dum *clamando aufugit* cæteri canes ei occurrunt, atque rogant quàm opiparè cœnaverit?

6. At ille languens ait; Ità *potu & dapibus me explevi*, quòd *quum exiverim viam non vidi.*

7. *Mor.* Fabul ſignificat, quòd quibus rebus quis dolituru eſt, rebus illis lætari non debet.

50. *De Aquilâ, & Homine.*

1. AQuilam homo quidam cùm cepiſſet, *pennis alarum* ei evulſis, *inter gallinas morari dimiſit.*

2. Eam deinde quidam mercatus, *pennis alas denuò munit*;

3. Tum aquila volans, leporem capit, ferſque illum benefactori ſuo.

4. Quam rem conſpiciens vulpes, homini ait; Noli hanc aquilam, uti prius, *hoſpitio habere*; *nè ceu leporem, te æque venetur.*

5. Tum homo *aquilæ* item *pennas evulſit.*

6. *Mor.* Fabula ſignificat, quòd bene facientes ſunt quidem remunerandi; *improbi* verò *omni ſtudio vitandi.*

51. *De Viro Agricolâ.*

1. HOmo quidam agri cultor exiſtens, *cùm finem vitæ ſibi adeſſe cognoſceret*, cuperetque filios *in agrorum cultu fieri peritos*, eos vocavit, atque inquit;

2. Filii, *ego è vitâ decedo*, bona mea in vineâ conſita ſunt omnia.

3. Illi poſt patris obitum, putantes in vineâ theſaurum rerum reperire, *aſſumptis ligonibus, marris, ac bidentibus, vineam funditùs effodiunt*, nullumque theſaurum inveniunt.

4. Verùm enim *vinea* cùm probè effoſſa foret, *longè plures ſolito fructus produxit*, atque illos divites fecit.

5. Mor. *The fable signifieth, that* daily labour yields a treasure.

52. Of the Colliar, and the Whitster.

1. A *Colliar intreated* a Whitster, *that he would* dwell with him in a house that he had hired.

2. *But the Whitster* having had experience of the thing to be otherwise, *said,* That would not be good for me.

3. *For what I should* whiten, *thou wouldest* smut them all with the embers of thy coals.

4. Mor. *The fable signifieth, that things unlike in nature, cannot well stand together.*

53. Of the Fox that was hungry.

1. A *Fox being* very hungry, *when he saw a piece of flesh and bread laid in a cottage, he went into the cottage, and* ate so much, that he made his belly swell mightily.

2. *And when by reason of the too much swelling of his belly, he could not get forth, he sighed as he swelled.*

3. *When another fox that was going by that way, heard his sighing, he came thither, and asked him what he sighed for;* and after he understood the cause *why he sighed, he said wittily:*

4. *Thou must tarry there, till thou becom made as lean as thou wast, when thou wentest in*

5. *For so thou wilt easily get out.*

6. Mor. *The fable signifieth, that nothing is so hard, but time can dissolve it.*

45. Of a Fisherman.

1. A *Fisherman being* not well skilled in fishing, *took a pair of pipes and a net, and came to the sea shore, and* stood upon a rock, *and* began *first to pipe, supposing he could easily catch fish by piping*

2. *But when he could do no good with piping, he laid his pipes aside, and cast his net into the sea, and* caught a great many fish.

3. *But when he drew the fish out of his net, and saw them dancing,* he said wittily;

4. *O naughty living creatures! whilst I piped ye would not dance, and now because I give over piping, ye do nothing but dance.*

5. Mor. *The fable signifieth, that all things are well done, which are done in their season.*

55. Of the Fishermen.

1. W*Hen some Fishermen, that had* gone to fishing, *and were* weary with fishing long, *and spent also with hunger and grief, because they had taken nothing, resolved to go their way; behold, a fish, that fled from another that pursued it, leapt into the boat.*

2. *The fishermen* being very glad, *caught hold of it; and, when they came again into the city, they sold it at a great rate.*

3. Mor. *The fable signifieth, that fortune often affords that, which skill cannot do.*

56.

5. *Mor.* Fabula significat, quòd *labor assiduus thesaurum parit.*

52. *De Carbonario, & Lotore.*

1. CArbonarius *lotorem* quendam rogavit, ut *quam pretio conduxerat domum secum pariter cohabitaret.*
2. At lotor *rem aliâs expertus*, ait, *Id conducibile haud mihi esset.*
3. Nam quæ *albificarem*, ea omnia *carbonum favillis* ipse *maculares.*
4. *Mor.* Fabula significat, quòd res naturâ dissimiles stare simul commodè non possunt.

53. *De Vulpe esuriente.*

1. VUlpes *ingenti fame concita*, cùm quodam in tugurio carnis frustum ac panem reposita perspiceret, tugurium intravit, atque *tantum comedit, quod ad ingentem tumorem ventrem distendit.*
2. Et cùm nimiâ ventris tumefactione inde egredi nequiret, tumens gemebat.
3. Ejus gemitum vulpes alia, transiens illâc, cùm audiret, illuc accedit, rogatque, quidnam gemeret; deinde *causam gemitûs edoctа*, lepide ait;
4. Istic manendum est, usque dum eò tenuis efficiaris, quanta eras, cùm intrâsti.
5. Nam eo pacto facilè egredieris.
6. *Mor.* Fabula significat, quod nihil est tam durum, quod tempus non dissolvat.

54. *De Piscatore quodam.*

1. PIscator quidam *piscandi inexpertus*, tibiis ac reti assumptis, *juxta maris littus accedit*, atque *saxo quodam superexstens*, imprimis *tubicinare cæpit*; putans cantu se pisces facilè esse capturum.
2. Verùm cantu quum nullum consequeretur effectum, depositis tibiis, rete in mare dimittit, ac *pisces cepit perplures.*
3. Sed cùm ex reti pisces extraheret, atque eos saltantes perspiceret, *non insulse*, ait:
4. O improba animalia! dum *ad tibiam cecini*, saltare noluistis; nunc, quia canere cesso, *saltus dutis assiduos.*
5. *Mor.* Fabula significat, quòd omnia probè fiunt, quæ fiunt tempore suo.

55. *De Piscatoribus quibusdam.*

1. PIscatores *piscatum profecti, diuque piscando defessi*, fame præterea, & mœrore, quòd nihil cepissent confecti; cùm abire decernunt, ecce, piscis quidam, alium fugiens se insequentem, in naviculam saltat.
2. Illum piscatores *læti admodum* comprehendunt, ac in urbem reversi *grandi pretio vendunt.*
3. *Mor.* Fabula significat, quòd frequentiùs fortuna id exhibet, quod ars efficere non potest.

56. Of the Fox, and the Libbard.

1. THe Fox and the Libbard contended about their fairneſs: when the libbard thought the ſunary ſpots of his body an ornament to himſelf, the fox ſaid mildly:

2. I indeed am to be judged far the fairer, which have not my body, but my mind marked with ſeveral marks.

3. Mor. The fable ſignifieth, that the beauty of the mind is better, than all the decking of the body.

57. Of the Fiſhermen.

1. Some Fiſhermen dragg'd a net in the ſea, which when they felt to be heavy, they skpt for joy, ſuppoſing that they had many fiſh intangled in the net.

2. But when, as they drew the net to the land, they ſaw few fiſh, and a great ſtone to be in the net, they were very ſad.

3. One of them that was antient, ſaid wittily to his fellows: Set your hearts at eaſe; for, ſorrow is the ſiſter of mirth.

4. For one ought to foreſee changes that are like to fall, and that he may bear them the more eaſily, to perſwade himſelf that they will come to paſſe.

5. Mor. This fable ſignifieth, that he that remembreth man's condition, is not dzunted in adverſity.

58. Of the Frogs, that requeſted a King.

1. THe frogs being grieved, that they had no king, ſent petitioners to beſeech Jupiter, that he would beſtow a king upon them.

2. Jupiter knowing their ſimplicity, threw a log down into the midſt of the pool.

3. Which when it fell into the pool, the ſound of it affrighted the frogs exceedingly.

4. Who when they perceived it to be a log, ſent again to beſeech Jupiter that he would give them a live King, and not a dead one.

5. Jupiter being moved with their fond requeſts, gave them a water-ſerpent to be their King.

6. When he devoured the frogs day by day, the frogs beſought Jupiter at this time, to take away the cruel and fierce King from them.

7. Then Jupiter ſaid, Take ye that King for alwaies, whom ye have gotten with ſo many petitions.

8. Mor. This fable ſignifieth, that we oftentimes wiſh for thoſe things, which we are ſorry afterwards to have obtained.

59. Of the ſhe-Cat, changed into a Woman.

1. A She-Cat being fallen in love with a handſome young man, beſought Venus, to change her into a woman.

2. Venus pitying her, changed her into womans ſhape; whom, becauſe ſhe was very pretty, her ſweet-heart quickly had to his houſe.

3. But as they ſat together in the chamber, Venus, being deſirous to try whether ſhe had changed her manners, as well as her face, put a mouſe in betwixt them, who as ſoon as ſhe ſaw, having forgotten her ſhape and her love, ſhe ran after the mouſe to catch her.

56. *De Vulpe, & Pardo.*

1. VUlpes cum pardo de pulchritudine contendebat; cùm varias corporis notas pardus ſibi duceret decori, vulpes ei comiter ait.

2. Ego quidem longè formoſior ſum judicanda, quæ non corpus ſed animum *variis notis* habeo *notatum*.

3. *Mor.* Fabula ſignificat, quòd *decor mentis* eſt potior omni *corporis ornatu*.

57. *De Piſcatoribus quibuſdam.*

1. PIſcatores quidam *mari rete trahebant*; quòd cum grave eſſe ſentirent, lætitiâ geſtiunt, putantes multos piſces habere irretitos.

2. Sed ut *rete in terram traxerunt*, piſces quidem paucos, *ſaxum* verò *ingens* reti ineſſe cùm perſpiciunt, *longè triſtantur*.

3. Quidam ex illis *natu jam grandis*, *non inurbanè* ſociis *inquit*: *Animis eſtote quietis*: quippe *lætitiæ ſoror eſt mœſtitia*.

4. Oportet enim caſus proſpicere futuros, illoſque ut leniùs quis ferat, perſuadere ſibi eſſe eventuros.

5. *Mor.* Fabula ſignificat, quòd qui reminiſcitur ſortis humanæ, *in adverſis* minimè *frangitur*.

58. *De Ranis, Regem petentibus.*

1. RAnæ, mœrentes quòd ſine rege forent, *Jovi ſupplicatum oratores mittunt*, ut regem ſibi daret.

2. *Jupiter* earum ſimplicitatem cognoſcens, *lignum in ſtagni medium dimiſit*.

3. Quod cùm in ſtagnum cecidit, ejus ſonus *ſupra modum terruit* ranas.

4. Quæ, cùm lignum eſſe conſerunt, rurſus *Jovi* ſupplicatum mittunt, ut regem vivum, haud mortuum, ſibi daret.

5. *Jupiter ſtultis* earum *precibus* motus, hydrum illis dedit in regem.

6. Is *in diem* cùm ranas devoraret, tertiò *Jovem* ranæ precantur, ut regem ſevum atque immanem ab eis amoveret.

7. Tunc *Jupiter* inquit, Quem tot precibus regem exorâſtis, *eum vobis perpetuum habetote*.

8. *Mor.* Fabula ſignificat, quòd *ſæpe ea precamur, quæ impetrâſſe poſtea nos pœnitet*.

59. *De Catâ in fœminam mutata.*

1. *Ara* quædam, *ſpecioſi* cujuſdam *adoleſcentis amore capta*, Venerem oravit, ut eam in hominem mutaret.

2. *Venus* illius miſerta, in formam hominis mutavit eam; quam cùm *longè ſpecioſa eſſet*, *amator* domum ſubitò abduxit.

3. Sed cùm in cubiculo ſimul ſederent, *Venus* experiri cupiens ſi mutatâ facie mutaſſet & mores, *in medium conſtituit murem*; quem cùm illa proſpexit, oblita formæ & amoris ſui, *murem, ut caperet, perſecuta eſt*.

4. At which thing *Venus* being vexed, *turned her again into the former ſhape of a cat.*

5. Mor. *This fable ſignifieth, that* a naughty perſon, *though he* change his vizard, *doth neverthelesſe retain the ſame manners.*

60. Of an old Man that wiſhed for Death.

1. *AN old man carrying a bundle of ſticks out of a wood, upon his ſhoulders, after he was* weary with the long way, *laid his bundle upon the ground, and wiſhed for death*

2. *Lo, death comes, and aſks him* the reaſon, why *he called him.*

3. *Then quoth the old man, That thou mighteſt* lay this bundle of ſticks upon my ſhoulders.

4. Mor. *This fable ſignifieth, that whoſoever is* deſirous of life, *though it be* ſubject to a thouſand dangers, *yet doth alwaies avoid death.*

61. Of the Woman, and the Phyſician.

1. *AN old woman being* troubled with an inflamation in her eyes, ſent for a Phyſician to cure her, promiſing to give him a good fee, *if ſhe ſhould be cured of that diſeaſe; but if ſhe were not freed of it,* ſhe agreed, that ſhe ſhould owe him nothing.

2. *But the Phyſician, as often as he went to cure her, did ſo often carry ſomething out of her houſe by ſtealth.*

3. *The woman therefore, after her ſore eyes were cured, when ſhe ſaw none of her goods in her houſe, denied to pay the Doctor demanding* the fee which he had agreed for.

4. *Wherefore when ſhe was ſued, ſhe denied not the bargain; but that ſhe was cured of her ſore eyes, ſhe denies that ſtoutly:*

5. *Saying, When I was blind, I ſaw my* houſe furniſhed with ſtore of houſhold goods; *but now that I ſee, as the Doctor ſaith, I perceive nothing to be at my houſe.*

6. Mor. *This fable ſheweth, that men that are* given to covetouſneſs, *do oftentimes contradict themſelves.*

62. Of the Husbandman, and the Dogs.

1. *A Husbandman* ſetled himſelf at his country houſe, in the depth of winter.

2. *But* when his proviſion failed him, *he began to eat firſt his goats and ſheep.*

3. *But when* the winter grew ſharper every day more than other, *he did not ſpare his oxen too.*

4. *Which notable act, when the dogs obſerved,* talked one to another;

5. Why ſtand we here, *(ſay they?) why do we not avoid* death that is ready to ſeize on us.

6. *Can we think that he will ſpare our lives, that for food-ſake, ſlaughtered his oxen.*

7. Mor. *This fable ſignifieth, that we ought to avoid them,* that behave themſelves cruelly towards their deareſt friends.

4. *Quâ ſuper re* Venus *indignata,* denuò eam in priorem cretæ formam mutavit.

5. *Mor.* Fabula ſignificat, quòd *homo nequam,* licet *perſonam mutet,* mores tamen retinet eoſdem.

60. *De Sene, mortem vocante.*

1. SEnex quidam lignorum fascem ſuper humeros ex nemore portans cùm *longâ viâ defeſſus eſſet,* faſce humi depoſito, Mortem vocavit.

2. Ecce, Mors advenit, *cauſamq; quamobrem* ſe vocaverit, rogat.

3. Tunc ſenex, Ut hunc *lignorum faſcem ſupra humeros mihi imponeres,* ait.

4. *Mor.* Fabula ſignificat, quòd quiſquis *vitæ cupidior* eſt; licèt *mille ſubjiciatur periculis,* mortem tamen ſemper devitat.

61. *De Muliere, & Medico.*

1. MUlier anus cùm *ophthalmiam pateretur, medicum ad ſe curandum accerſit, certum pretium illi dare promittens,* ſi eo morbo curaretur: ſi verò non liberaretur, *nihil ei debere pacta eſt.*

2. Medicus verò quoties illam ibat curatum, toties quippiam è domo clam exportabat.

3. Mulier igitur, ophthalmiâ curatâ, cum nihil ſuarum rerum domi eſſe perſpiceret, medico *mercedem pactam* petenti, ſolvere denegat.

4. Quare *vocata in judicium* pactum quidem non denegat, ſed ſe curatam ophthalmiâ eſſe, id verò pernegat.

5. Aiens, cùm *ea* eram, *domum multâ ſupellectile refertam* videbam; nunc, cùm video, ut medicus ait, nihil rerum domi eſſe perſpicio.

6. *Mor.* Fabula ſignificat, quod homines *avaritiæ dediti,* ſibimet ſæpiùs contradicunt.

62. *De Agricola, & Canibus.*

1. AGricola quidam *magnitudine hyemis in ſuburbanis ſe locavit.*

2. Sed *cùm alimonia ſibi deficeret,* capris & ovibus primùm veſci cœpit.

3. Cùm verò *in diem magis ſæviret hyems,* bobus quoque nec pepercit.

4. Quod facinus cùm animadverterent canes, *invicem verba faciunt.*

5. *Quid hic ſtamus?* (inquiunt) Cur *mortem nobis incumbentem* non fugimus?

6. Putemúſne cum nobis parcere vitam, qui alimoniæ gratiâ boves jugulavit?

7. *Mor.* Fabula ſignificat, quòd eos fugere debemus, qui *in charissimos crudeliter ſe gerunt.*

63. Of the Husbandman, and his Sons.

1. A *Husbandman had a great many ſons, that were* alwaies at jars one with another, *and* that never regarded what he ſaid to them.

2. *When once they all ſat together at home, their father commanded that a* bundle of ſticks *ſhould be brought afore them; and he began to exhort his ſons to break the whole bundle.*

3. *When therefore they were not able with all their ſtrength to break the bundle, their father bad them, that they ſhould looſe the bundle, and* break the twigs one by one.

4. *When every one eaſily did this, then the father,* after ſilence made, ſaid:

5. *My dear children, if ever you* be all in one mind, *your enemies ſhall not be able to vanquiſh you; but if* ye ſhall entertain jarrs amongſt your ſelves, *any one* that hath a mind will eaſily undo you.

6 Mor. *The fable ſignifieth, that,* union is ſtronger than ſiding, *which is weak.*

64. Of the Woman and the Hen.

1. A Widow woman *had a hen, which* laid an egg every day.

2. *The woman thought* after the faſhion of the world, (*which* the deſire of having *ever eggeth one*) *that the hen would lay twice a day, if ſhe would uſe to give her more* ſpel-wheat.

3. *But the hen, being made fatter with more feeding,* gave over laying that one egg.

4. *So the woman,* from that time that ſhe ſought more after profit, *loſt it,* out of a blind deſire to enhanſe it.

5. Mor. *The fable ſignifieth, that ſometimes preſent profit is loſt, by a deſire of more things.*

65. Of the Man that was bitten by a Dog.

1. A *Man, when a dog had bitten him,* earneſtly enquired *for one that could cure him.*

2 *One that met him, and was aſked concerning a Doctor, ſaid; Friend, if you would be made whole,* you need no Doctor.

3 *For if the dog that bit you, do but lick the blood from the wound,* there is nothing in the world better than that cure.

4 *The other laughing at him, ſaith* very wittily, *If I ſhall* uſe ſuch a remedy as this, *I ſhall be bitten by the dogs* every day more and more.

5. Mor. *This fable ſignifieth, that* bad men *uſe to requite ill turns for good turns, and miſchiefs for benefits.*

66. Of the two Friends, and the She-Bear.

1. A *S two Friends* travelled into the country, *a ſhee-Bear met them: which when ſhe was eſpied, the one of them being affrighted,* got preſently into a tree to ſave himſelf; *the other, becauſe he made a queſtion how he might be able to withſtand the bears ſtrength,* lay as if he had been dead, flat upon the ground, holding his blowing and breathing.

2 *Seeing he drew* breath neither at the mouth, nor at the noſe, *the bear ſuppoſing him to be dead,* went away.

3. *For*

63. *De Agricolâ, & Filiis.*

1. AGricola quidam quamplures habuit filios, *continuâ ſeditione diſcordes*, ac *ejus admonitiones perpetuo negligentes.*

2. Cùm fortè unà domi omnes ſederent, juſſit pater *virgarum faſcem* coràm deportari, atque natos cæpit hortari, ut integrum faſcem diſrumperent.

3. Cùm igitur faſcem cum totis viribus frangere non poſſent, genitor præcepit ut ſoluto faſce *ſingulatim frangerent virgas.*

4. Cùm quiſque hoc perficeret, tunc *facto ſilentio* pater aiebat;

5. Si quando *animis idem ſenſeritis*, nati mihi chariſſimi, nec ab inimicis ſuperari poteritis; ſed ſi *inter vos ſeditiones ſervabitis, qui volet, is facilè vos perdet.*

6. *Mor.* Fabula ſignificat quòd *fortior eſt unio, quàm ſeditio*, quæ eſt imbecillis.

64. *De Muliere, & Gallinâ.*

1. VIdua quædam *Mulier* gallinam habuit, quæ *die quolibet pariebat ovum.*

2. Putavit mulier *more i generis humani* (quod *ſitis habendi* ſemper ſollicitat) gallinam illam die bis parituram, ſi plus *ſpeciæ* tradere ſoleat.

3. At gallina pluri alimoniâ pinguior facta, id unum *deſiit parere* ovum.

4. Sic mulier, *ex quo magis lucrum quæritabat*, id *cæcâ augendi cupiditate* amiſit.

5. *Mor.* Fabula ſignificat, quòd plurium cupiditate rerum præſens quandoque deperditur quæſtus

65. *De Homine à Cane morſo.*

1. HOmo quidam, cum eum canis momordiſſet, *ſummo cum ſtudio ſciſcitabatur*, à quo ſanari poſſet.

2. Quidam illi obviam factus, atque de medico rogatus, ait; Si vis (amice) fieri ſanus, *non eſt tibi opus medico.*

3. Nam ſi canis, qui te momordit, à vulnere linguâ ſanguinem tergit, *iſtâ curâ nihil potius reperiri poteſt.*

4. Alter arridens, venuſtiſſimè, inquit; Si hujuſmodi *utar remedio*, in *diem magis ac magis* à canibus mordebor.

5. *Mor.* Fabula ſignificat, quòd ab *hominibus nequam*, incommoda pro commodis, & mala pro beneficiis retribui ſolent.

66. *De duobus Amicis, & Urſo.*

1. AMici duo *dum rus viarent*, urſa eis obviàm occurrit; quâ proſpectâ alter eorum territus, *ut ſe ſalvaret*, *continuò arborem aſcendit*; alter, cùm urſæ viribus ſe poſſe obſiſtere dubitaret, *uti mortuus humi procubuit reſupinus*, *retinens ſtatum atque anhelitum.*

2. Cùm nec ore, nec naſo reſpiraret, urſa eum exanimatum exiſtimans ab-

3. Dice-

3. For they ſay, that bears do altoge her refrain from a dead body.

4. Afterwards, the other man comming out of the tree, asked his fellow, wh the bear said to him in his ear.

5. He answered in a jesting speech, I was adviſed by the bear, that I ſhould n vel no more with ſuch like friends as you are.

6. Mor. The fable ſignifieth, that their friendſhip is not to be regarde that when need requireth, deny help to their friends.

67. Of the two Enemies.

1. Two men that were at deadly enmity betwixt themſelves, ſailed in o veſſel.

2. And becauſe one of them could not endure to ſtand in the ſame pla with the other, one ſat at the head, and the other at the ſtern.

3. Now when a ſtorm was riſen, and the ſhip was in danger, he that ſat at t head asked the Pilot of the ſhip, what part of the ſhip would be firſt ſunk; a when the Pilot told him, The ſtern; he ſaid:

4. It will not now trouble me to die, if I but ſee my enemy to die before me.

5. Mor. The fable ſignifieth, that an enemy often chooſeth to undo himſelf, ſo may but undo his enemy.

68. Of the Cane, and the Olive-tree.

1. The Cane and the Olive-tree ſtrove one with the other, whether was ſtronger, the harder, and the more able to reſiſt.

2. The Olive tree upbraided the Reed with its meanneſs, becauſe it quic yielded to the winds.

3. The Reed hardly gave one word again to this ſaying;

4. A little while after, the wind blowing with a vehement whirl blaſt, pluck up the Olive tree by the roots, that withſtood it with all its ſtrength.

5. But the reed bowing it ſelf at the blaſts, was eaſily preſerved.

69. Of the Heifer, and the Ox.

1. A Heifer, when ſhe ſaw an Ox plowing, ſcorned him in compariſon of h ſelf, which did nothing.

2. But when the day of ſacrificing came, the ox was let alone; but the he was kept to be ſacrificed.

3. Which thing when the ox ſaw, he ſmiled, and ſaid, Ho heifer, thou there rock'ſt no pains, that thou might'ſt be ſacrificed.

4. Mor. The fable ſignifieth, that all kind of dangers hang over their heads, th are idle and do nothing.

70. Of the Boy, and Fortune.

1. When a Boy ſlept by a well, Fortune came thither, and raiſed him up, ſa ing:

2. Ariſe, and get thee hence quickly, becauſe, if thou ſhouldeſt fall into well, all men would blame, not thy want of wit, but me Fortune.

3. Dicunt enim *à cadavere urſas omnino abſtinere.*

4. Alter deinde ex arbore deſcendens, *quid in aurem illi diceret* urſa, ſocium rogavit.

5. Ille *urbano ſermone* reſpondit: Admonitus ſum ab urſâ, ut cum hujuſmodi amicis non proficiſcat ampliùs.

6. *Mor.* Fabula ſignificat, quòd *eorum amicitia colenda non eſt*; qui, dum eſt opus, *amicis ſubſidia denegant.*

67. *De duobus Inimicis.*

1. DUo quidam, *gladiatorio animo inter ſe inimicitias habentes, unâ navi navigabant.*

2. Et cùm *alter eodem in loco ſtare cum altero non pateretur*, unus *in puppi*, alter *in prorâ conſedit.*

3. Ortâ autem tempeſtate, *quam navis periclitaretur*, qui in prorâ ſedebat rogat *navis gubernatorem*, quæ pars navis ſubmergi priùs deberet; & cùm gubernator Puppim dixiſſet; ait ille:

3. *Mors mihi modò moleſta minimè eſt*, ſi inimicum meum priùs mori perſpicio

5. *Mor.* Fabula ſignificat, quod inimicus, ut inimicum perdat, ſe ipſum perdere ſæpius eligit.

68. *De Canna, & Oliva.*

1. QUarum eſſet fortior, durior, & magis reſiſtens, canna & oliva *invicem contendebant.*

2. Oliva *calamo humilitatem objiciebat*, eò quòd ventis facilè cederet.

3. Huic dicto *unum* arundo *haud reddidit verbum.*

4. Paulò poſt, *turbine vehementi aſpirans* ventus *radicitùs evulſit* olivam, totis viribus ſibi obſiſtentem.

5. At canna *flatibus ſe inclinans*, ſalutem facilè eſt aſſequuta.

69. *De Vitulâ, & Bove.*

1. VItula cum bovem arantem perſpiceret, *illum præ ſe, quæ nihil agebat contempſit.*

2. Sed cùm immolationis affuit dies, *bos quidem miſſus* vitula verò, ut immolaretur, retenta eſt.

3. Quam rem bos cùm conſpicatur, ſubridens ait; Heus vitula! ideo non laborabas, ut immolareris.

4. *Mor.* Fabula ſignificat, quod *otioſis & nihil agentibus* pericula quæque imminent.

70. *De Puero, & Fortunâ.*

1. CUm Puer quidam juxta puteum dormiret, Fortuna illuc accedens, illum excitavit, inquiens;

2. Surge, & *hinc otyum abi*; quippe in puteum ſi caderes, non *tuam inſcientiam*, ſed me Fortunam omnes accuſarent.

71. De

71. Of the Mice, and the Cat.

1. A *Cat perceiving, that there were many mice in a certain houſe, went thither,* catching ſometimes one, and ſometimes another, ſhe killed a g many and ate them.

2. *But when the mice ſaw they were waſted every day, being got all together, ſaid with themſelves:*

3. For the future, *we muſt not* go down below, *if we would not be all diſt ed, but we muſt* tarry *here* above, *whither the cat cannot come.*

4. *But the Cat, when ſhe underſtood the mice's plot, counterfeiting her ſelf dead,* hang'd her ſelf by the hinder feet about a poſt, *which was faſtned to wall.*

5. *One of the mice* peeping down from above, *as ſoon as it knew it wa cat,* ſaid not unwiſely:

6. *Ho friend, if I knew for certain that thou wert the cat, I would not come d*

7. Mor. *The fable ſignifieth, that a diſcreet man, if he be once deceived, dot more truſt* glozing and diſſembling men.

72. Of the Ape, and the Fox.

1. A *Ape danced ſo neatly at a meeting of the brute beaſts, that he was preſe made King,* by the conſent of almoſt all.

2. *But the Fox envying him, as he led the ape thither, where he had ſeen* fleſh *in a trap in a ditch, he ſaid to him.*

3. *In this place a treaſure is hid, which,* by the Law, *belongeth to Kings.*

4. *Wherefore ſeeing it is thine by Law,* do thou thy ſelf take it.

5. *The Ape coming haſtily thither, by the fox's perſwaſion,* as ſoon as he ceived himſelf caught in the trap, blamed the fox roundly, *which ha gul'ed him.*

6. *The fox ſaid to him* prettily, *O thou fool, who thoughteſt, when fortune ha vanced thee, that thou wert worthy to rule over others.*

7. Mor. *The fable ſignifieth, that* he that raſhly ſets upon any thing raſhly fall into trouble, *and* is laughed to ſcorn by every body.

73. Of the Hart, and the Lion.

1. W*Hen the Hart* was very thirſty, *he went to a ſpring; and as he drank,* ing *his ſhadow in the water, he was very glad at the* greatneſſe of horns, and their knaggedneſs; *and afterwards looking at his feet, and his* he was too too ſad.

2. Whilſt he pondered on theſe things, *behold a Lion appeareth, and purſu the Hart.*

3. *But the Hart* running away, *did far out-ſtrip the lion through the plain fiel*

4. *For they ſay, the ſtrength of ſtags conſiſt in their feet, and the ſtrength of a ſtands in his courage.*

5. *As long therefore as the lion perſued the hart through the plain grounds,* could not overtake him.

6. *But* it fell out by chance, *that the hart entred into a wood, where when he ca not run away,* his horns being entangled amongſt the boughs, *whom, being cau by the lion, he ſaw he was like to tie;*

7. *Th*

71. *De Muribus, & Cato.*

1. DOmo quâpiam quòd perplures forent mures, catus præsentiens, illuc accessit; atque *nunc unum, nunc alium capiens, complures interimendo comedit.*

2. Verùm mures cùm se in diem consumi perspicerent, ad unum coacti inquiunt secum;

3. *De cætero inferiùs* non esse *descendendum* si nolumus perditum iri omnes, sed hic *superius manendum*, quo catus ascendere non potest.

4. At catus, consilio murum percepto, simulans se mortuum esse, *posterioribus pedibus se ad palum suspendit*, qui fixus parieti erat.

5. E muribus quispiam *deorsum acutè perspiciens*, ut catum esse cognovit, *haud insacetè ait*;

6. Heus amice, si te sedem esse certò scirem, deorsum minimè descenderem.

7. *Mor.* Fabula significat, quòd vir prudens, semel si fallitur, *fictis & simulatis hominibus* non amplius fidit.

72. *De Simiâ, & Vulpe.*

1. APud brutorum animalium concilium, simia ita *appositè saltavit*, quòd *omnium ferè consensu* rex statim fuit creatus.

2. At vulpes invidens ei, ubi viderat carnes laqueo in foveâ sitas, illuc simiam ut duxit, inquit ad eam;

3. Hîc, thesaurus absconditus est, qui *ex lege* spectat ad reges.

4. Quare cùm tuus ex lege sit, *tute ipse capias illum.*

5. Simia vulpis suasu illuc temerè accedens, *ut se captum laqueo sensit*, *vulpem acriter accusat*, quæ dolo se deceperat.

6. Ei vulpes *haud illepidè* ait; Heus stulta, quæ, cùm fortuna te extulisset, dominari cæteris jam te putabas dignam.

7. *Mor.* Fabula significat, quòd *qui temerè quippiam aggreditur, temerè in adversa incidit*, ac *vulgo ridiculus est.*

73. *De Cervo, & Leone.*

1. CErvus *vehementi siti* cùm *vexaretur*, ad fontem proficiscitur: dumque potat, suam in aquâ prospiciens umbram, valdè lætatus est *magnitudine cornuum*, ac *ramositate* deinde pedes, & crura perspiciens, *nimiùm* tristatus est.

2. *Hæc dum animo vertit*, ecce leo apparet, ac cervum persequitur.

3. At cervus *fugam arripiens*, leonem per campos *longè anteibat.*

4. Dicunt enim cervorum vires consistere in pedibus, ac leonis in animo stare robur.

5. Quousque igitur leo per campos sequutus est cervum, *eum assequi non potuit.*

6. *Casu* verò *contigit* cervum nemus intrare, ubi *cornibus ad ramos implicitis*, cùm fugere non posset, â leone captus, quum se moriturum videret;

7. Heu

7. *Woe is me, poor wretch, quoth he, who, having joyed in my horns, am undone by my very horns.*

8. Mor. *The fable signifieth, that* those things often do us hurt, which we think are likely to do us good.

74. Of the Husbandman, and the Stork.

1. A *Husbandman* set springs in his ground, *to catch the cranes and geese, which* continually *fed on his sown corn.*

2. *But* together with them he caught a stork, *which being* held by the leg *intreated the husbandman, that he would loose her, and let her go, for* (*as much as she*) *was not a crane, nor a goose to see to, but a stork, the most dutiful of birds, which* always *obeyeth her parents, and never forsakes them in their old age.*

3. *But the husbandman smiling, saith,* Those things that thou sayest, are not unknown to me.

4. *For* I perceive well enough who thou art.

5. *But seeing thou art caught with these, thou must also die with these.*

6. Mor. *The fable signifieth, that he that is taken in any fault with naughty people* is punished as well as they.

75. Of the Lamb, and the Woolf.

1. A *Lamb being in a house that was well shut, when it saw the woolf coming to* him, miscalled him, and reviled him.

2. But the woolf *said* unto him, *Not thou, but the place, that is inaccessible, revileth me.*

3. Mor. *The fable signifieth, that place and time often make cowards bold.*

76. Of *Jupiter*, and the Crow.

1. Jupiter *being desirous to make a King over the flying creatures,* appointed a day of meeting *for the birds, that he that was the fairest might be set King over them.*

2. *Which thing the Crow perceiving aforehand, and* being privy to his own ugliness, *having gathered others feathers* from here and there, *he* trickt himself up *and made himself the finest of them all.*

3. The day appointed comes, *the birds come to the meeting.*

4. *When* Jupiter *had a mind to make the crow king over the birds, for his fineness the birds took it ill, and* every one plucked her own feathers from the crow.

5. *But the crow being bereft of others feathers,* remained a crow as *at the* last, as she was before.

6. Mor. *The fable signifieth, that he that dependeth on other mens things, when they are lost,* it will clearly appear to every body what he is.

77. Of a Trumpeter.

1. A *Trumpeter* alarumed the army to fight by the sound of his trumpet.

2. *Being afterwards* taken by *the enemies* by an ambush, *he* cried out with a lamentable voice:

3. *Do not ye kill me,* to no purpose, and in vain.

4. *Truly I do not fight, nor have I any thing but this trumpet.*

5. *They*

7. Heu me miserum, inquit, qui cornibus gavisus, ipsis cornibus pereo.

8. *Mor.* Fabula significat, quòd *quæ putamus nobis profutura, ea nobis sæpius obsunt.*

74. *De Agricolâ, & Pelargo.*

1. AGricola *laqueos in agro tetendit,* ut grues & anseres venaretur, qui sata sua continuò depascebant.

2 At *simul cum illis venatus est pelargum*: qui *pede tentus* rogat agricolam, ut eum solvat, missumque faciat, cùm non sit grus, nec *specie anser* sed pelargus, avium piissimus, qui parentibus semper deserviat, nec illos in senectâ deserit unquam.

3. At agricola subridens ait, *Quæ dicis, haud me fugiunt.*

4. Nam *qui sis probè teneo.*

5. Sed cum his simul captus cùm sis, cum his quoque simul moriendum.

6. *Mor.* Fabula significat, quòd qui cum improbis quopiam deprenditur crimine, *pari pœnâ plectitur cum illis.*

75. *De Agno, & Lupo.*

1. AGnus in domo bene clausa existens, cùm lupum ad se venientem perspicit, *illum convitiis, & maledictis persequitur.*

2. Ad lupum inquit ei, Non tu, sed locus inaccessibilis mihi convicia dicit.

3. *Mor,* Fabula significat, quòd locus & tempus faciunt timidos persæpe audaces.

76. *De Jove, & Corvo.*

1. JUpiter volatilibus regem creare volens, *diem consilii* avibus *indixit,* ut, qui speciosior esset, rex illis constitueretur.

2. Quam rem præsentiens corvus, ac *suæ deformitatis conscius,* pennis aliorum *hinc inde* collectis, *se decoravit,* ac speciosissimum omnium se reddidit.

3. *Adest dies præfinitus,* veniunt ad concilium aves.

4. *Jupiter* corvum, ob pulchritudinem, quum regem avibus creare vellet, id aves indignè ferentes, *quæque suas à corvo extrahunt pennas.*

5. At corvus *alienis pennis quum esset exutus, corvus, ut erat, demum remansit.*

6. *Mor.* Fabula significat, quòd qui de rebus pendet alienis, illis amissis, *quisnam ille sit, cuique liquido patet.*

77. *De Tubicine quodam.*

1. TUbicen quidam, *tubæ sonitu, pugnatum ciebat exercitum.*

2. *Ab* hostibus deinde *per insidias captus, miserandâ voce clamabat.*

3. Ne *absre ac frustrâ* occidere me velitis.

4. Ego quidem non pugno, nec præter tubam quippiam aliud possideo.

5. Qui

5. *They that* led him away bound priſoner, ſpake *thus to* him again on the other ſide:

6. For this very thing *thou art to be thought more worthy death, becauſe thou refuſeſt* to fight hand to hand *with the enemy, and* betakeſt on other, to fight *by the ſound of thy trumpet*

7. Mor. *The fable ſignifieth, that* they are more ſmartly to be puniſhed, *who though they do not wrong themſelves, yet* ſet on others to do wrong.

78. Of the Smith, and the Dog.

1. A *Smith had a dog, which alwaies ſlept whilſt he himſelf* ſtruck the iron; *but when he went to meat, the dog preſently got up, and* ate what was thrown down under the table, were it bone, or other ſuch things, without any more ado.

2. *Which thing the Smith minding, he ſaid to the dog:*

3. *Alas poor man,* I know not what I ſhould do; *for whilſt I ſtrike the iron,* thou continually ſleepeſt and lieſt idle: *Again, when I begin to eat, thou preſently riſeſt, and* fawneſt upon me.

4. Mor. *This fable ſignifieth, that* ſloathful and drouſie perſons, *that* live upon other folks labour, are ſeverely to be puniſhed.

79. Of a Mule.

1. A *Mule being fed fat with too much barley,* grew wonton, becauſe ſhe was too fat, *and ſaid with her ſelf*

2. *A horſe was my ſire, which was* a very good courſer; *and I am* like him in all things.

3. A little after *it fell out, that the Mule was* to run full ſpeed; *but when ſhe tired* in the race, *ſhe ſaid;*

4. *Woe is me, poor wretch, who thought I had been a horſes daughter; but now I remember, that an aſſe was my ſire*

5. Mor. *The fable ſignifieth, that* fools forget themſelves in proſperity; *but in adverſity, they oftentimes* ſee their own errours.

80. Of the Tunie, and the Dolphine.

1. A *Tunie, when a Dolphine purſued it,* fetching a great leap with a noiſe, was *toſſed by a great wave upon an Iſland; and the Dolphine too was carried by the ſame wave upon the ſame rock, whilſt it thought to catch the Tunie*

2. *The Tunie turning her ſelf, when ſhe ſaw the Dolphine* gaſping, *ſaid with her ſelf:*

3. It doth not much trouble me to die, ſeeing *I ſee* the cauſer of my death *to die with me.*

4. Mor. *The fable ſignifieth, that any one beareth adverſity more lightly, when he ſeeth the cauſers of his adverſity* to be troubled with the like.

81. Of a Phyſitian.

1. A *Phyſician, when a rich man chanced to die, whom he had in cure, ſaid to them* that carried the corps to be buried.

2. *If that man had kept himſelf from wine, and* made uſe of clyſters, *he would not have died.*

3. One

5. Qui eum *vinctum ducebant*, hujuſmodi *verba contrà* reddiderunt.

6. *Hanc ob rem* morte dignior es judicandus, quòd, cum hoſtibus *manum conſerre* devitas, *alios* ſonitu tubæ *ad pugnam hortaris.*

7. *Mor.* Fabula ſignificat, quòd *graviori pœnâ ſunt judicandi*, qui, cùm ipſi injuriam non agunt, *alios ad injuriam agendum impellant.*

78. *De Fabro, & Cane.*

1. FAber quidam canem habebat qui dum ipſe *ferrum cuderet*, continuò dormitabat; quum verò manducabat, canis ſtatim ſurgebat, & *quæ ſub menſâ erant dejecta, ceu oſſa, & alia hujuſmodi, ſine morâ corrodebat.*

2. Quam rem animadvertens faber, ait ad canem.

3. Heus miſer, *quid faciam neſcio*, qui dum ferrum cudo, *continuo dormis, & ſegnitie teneris*; rurſus quum dentes moveo, ſtatim ſurgis, & *caudam mihi applaudis.*

4. *Mor.* Fabula ſignificat, quòd *ſocordes & ſomnolenti*, qui *ex aliorum vivunt laboribus, gravi menſurâ ſunt coercendi.*

79 *De Mulâ quadam.*

1. MUla quædam, nimio hordeo pinguis effecta, *nimiâ pinguedine laſciviebat*, ſecum inquiens:

2. Pater mihi equus fuit, qui *curſu celerrimus* erat, & *ego ei per omnia ſum ſimilis.*

3. *Parùm* hoc contigit, quòd oportuit mulam *quantùm potuit currere*; ſed cùm *curſu ceſſavit.*

4. Heu me miſeram, inquit, quæ me equi filiam eſſe putabam, at nunc memini aſinum mihi patrem fuiſſe.

5. *Mor.* Fabula ſignificat, quòd *ſtulti in proſperis ſeipſos dediſcunt*; ſed in adverſis, *ſuos perſæpè recognoſcunt errores.*

80. *De Thynno, & Delphino.*

1. THynnus, quum eum delphinus perſequeretur, *magno elatus impetu* ac ſtridore, à vehementi fluctu in Inſulam defertur; eundemque in ſcopulum à fluctu eodem, delphinus, dum ſe putat capere thynnum, ipſe quoque defertur.

2. Thynnus converſus, quum delphinum *expirantem animam* perſpicit, ſecum ipſe ait;

3. *Mors mihi moleſta admodum non eſt, ex quo mortis authorem* mori ſimul mecum perſpicio.

4. *Mor.* Fabula ſignificat, quòd quivis adverſa leviùs fert, cùm adverſitatum authores *eadem adverſitate opprimi* perſpicit.

81. *De Medico quodam.*

1. MEdicus quidam, quum, quem curaret ægrotum, eum mori contingeret; *efferentibus funus* aiebat.

2. Vir iſte ſi ſe vino abſtinuiſſet, & *clyſteriis uſus fuiſſet*; eum mori non contigiſſet.

3. One of thoſe that were there, ſaid wittily to the Phyſician:

4. Ho Doctor, that adviſe ſhould have been given, when it might have done good; not now, when it can do no good at all.

5. Mor. The fable ſignifieth, that when advice doth no good, to give it at that time, is indeed to befool a friend.

82. Of the Fowler.

1. A Fowler went a birding, with twigs and bird-lime; and when he ſaw a Throſſell ſing above, upon the bough of a tree, he ſet up his lime-wands to catch her.

2. But as he went, he trode on a viper with one foot; and being bitten by it, when he perceived himſelf ready to faint, becauſe of the poyſon;

3. He ſighed, and ſaid, Wo is me poor man; for whilſt I haſted to catch another, another hath purſued me to death.

4. Mor. The fable ſignifieth, that we oftentimes our ſelves ſuffer from another thoſe things, which we endeavour to do againſt others.

83. Of the Beaver.

1. THe Beaver is a four-footed living creature, which maintaineth it ſelf in fens; its ſtones are ſaid to be good for ſundry cures.

2. And therefore when any one purſueth him, being not ignorant of the reaſon why he is purſued, and truſting to the ſwiftneſſe of his feet, he runs away as faſt as he can, untill he come ſafe to a place, that he may not be ſeen.

3. And there cutting off his ſtones, he throweth them at the hunters, when they come near him, and by that means acquits himſelf from the hunters.

4. Mor. The fable ſignifieth, that a wiſe man leaveth nothing unaſſayed, that he may acquit himſelf from dangers.

84. Of a Boy that kept Sheep.

1. A Boy, when he kept ſheep in a plain place, often cried out, Do you hear? O! help me againſt the woolves.

2. The plowmen that were thereabout, leaving their plowing, and running to help him, and finding that there was nothing, fall again to their work.

3. When the boy had done this a many times, to make ſport; behold, when the woolf came for certain, the boy calls out in earneſt, that ſome body would come and help him.

4. When the husbandmen, thinking that it was not true, went not to help him, the woolf eaſily worried the ſheep.

5. Mor. The fable ſignifieth, that he that is known to lye, is not afterwards believed, when he ſpeaketh the truth.

85. Of the Crow, and the Fox.

1. A Crow, when ſhe had ſnatch'd up a piece of fleſh, ſat upon a tree.

2. A fox ſeeing her, and being deſirous to have the fleſh for himſelf, ſets up her with a wile.

3. As he ſtood therefore under the tree, he began to commend the crow, ſaying;

3. *Ex his qui aderant quiſpiam,* medico *haud infacetè ait?*

4. Heus medice, iſta conſilia, quum prodeſſe quibant, dicenda fuerunt; non *nunc, quum nihil valeant prodeſſe.*

5. *Mor.* F. bula ſignificat, quòd ubi haud prodeſt conſilium, id eo tempore dare, eſt ſane amicum deludere.

82. *De Aucupe.*

1. AUceps *aucupatum calamis, viſcoque tetendit,* & cùm turdum canere arboris deſuper aſpexit, ut eam caperet, *calamos erexit.*

2. At inter ambulandum, *pede altero viperam calcavit*; morſuſque ab eâ, quum jam ob venenum ſe deficere præſenſit;

3. Heu me miſerum ingemuit, qui dum alium capere feſtino, alter ad mortem me eſt aucupatus.

4. *Mor.* Fabula ſignificat, quòd quæ contra alios facere nitimur, ea perſæpe ab alio ipſi patimur.

83. *De Caſtore.*

1. CAſtor eſt animal quadrupes, qui in paludibus ſe nutrit; ejus *teſtes variis medelis utiles eſſe dicuntur.*

2. Itaque cum quiſpiam eum ſequitur, *ſuæ perſecutionis cauſam non ignorans,* pedum velocitati fidens, *quantum poteſt fugit, usque quoad* locum, nè videatur, ſalvus deveniat.

3. Atque ibi teſtes excidens, in venatores, cùm ſibi appropinquant, projicit, & *iſto pacto à venatoribus ſe eripit.*

4. *Mor.* Fabula ſignificat, quòd ſapiens, ut à periculis ſe eripiat, *nihil intentatum deſerit.*

84. *De Puero oves paſcente.*

1. PUer quidam quum oves *eminentiori in loco* depaſceret, ſæpiùs clamabat; *Heus, ô, à lupis mihi ſuccurrite.*

2. Qui circùm aderant *cultores agrorum, cultum omittentes,* ac illi occurrentes, atque nihil eſſe comperientes, *ad opera ſua redeunt.*

3. Quum *pluries* puer id *joci cauſâ* feciſſet, ecce, cùm lupus *pro certo* adeſſet, puer *ut ſibi ſuccurratur,* ſerìò *clamat.*

4. Agricolæ *id verum non eſſe putantes,* cùm minimè occurrerent, lupus oves facile perdidit.

5. *Mor.* Hæc fabula ſignificat, quòd *qui cognoſcitur mentiri, ei veritatem dicenti poſtea non creditur.*

85. *De Corvo, & Vulpe.*

1. COrvus, cùm *carnium fruſtum* rapuiſſet, *arborem quandam ſuperſedit.*

2. Vulpes eum ſuſpiciens, atque carnes ſibi cupiens, *illam arte aggreditur.*

3. Stans igitur ſub arbore, corvum laudare cæpit, aiens;

4. *O what a great bird is this! how brave!* what a bird of prey! *how fair!*

5. *It was fit that this ſhould have been the King of Birds.*

6. *For,* ſhe hath every thing more ſtately than other birds, *if ſhe had but a voice.*

7. *As the crow being puft up with theſe commendations,* and not being able to endure any longer, *to be ſaid to be dumb,* croaked with a loud voice, *the fleſh fell on the ground.*

8. *When the fox had ſnatcht it up, he turned himſelf to the crow, and ſaith;*

9. *O crow,* thou haſt every thing handſome, if ſo be thou didſt not want wit.

10. Mor. *The fable ſignifieth, that they that believe flatterers too much, do oft* fall into thoſe miſeries, which they do not think *on.*

86. Of the Dog, and the Woolf.

1. *WHen a Dog ſlept before the hall, a Woolf came upon him, and caught him preſently; and when he would have killed him, the dog intreated him, that he would not kill him, ſaying;*

2. Good maſter woolf, *do not kill me now; for, as you ſee, I am but thin, and ſlender, and lean.*

3. *But my Maſter is like* to make a wedding ere long, *where, if you will but tarry for me a little, I, having fed daintily, and become fatter,* ſhall be then better for thee.

4. *The woolf truſting theſe words, let the dog go.*

5. *When the woolf comming a few dayes after, found the dog ſleeping at home, he ſtood before the Hall, and* wiſhed *the dog* to perform his promiſe to him.

6. *But the dog* ſaid wittily, *Oh woolf, if ever thou find me hereafter before the Hall, tarry for the wedding no longer.*

7. Mor. *The fable ſignifieth, that a wiſe man, when once he hath avoided danger, doth ever after take heed of it.*

87. Of the ſick-Raven.

1. *WHen a Raven was ſick, he intreated his dam, to pray to the gods for his recovery, ſaying:*

2. *Mother, do not weep, but rather pray to the gods, to reſtore my health.*

3. *His mother anſwered him quickly, Which of the gods, doſt thou think, will be mercifull unto thee, ſeeing there is none from whoſe altars thou haſt not ſnatched away holy things.*

4. Mor. *The fable ſignifieth, that he that offendeth any body in proſperity, can find no man his friend in adverſity.*

88. Of the Dog, that carried the fleſh.

1. *AS a Dog carried a piece of fleſh in his mouth, and went over a river, when he ſaw the ſhadow under the water, he thought it was another dog, that carried more fleſh.*

2. *And therefore* he let *that fleſh which he carried,* go under the water, *and moved himſelf to catch the ſhadow; but he loſt the fleſh and the ſhadow both together, which indeed were nothing.*

3. Mor. *The fable ſignifieth, that out of a deſire of having alwaies more, we*

4. O quàm magna avis eſt hæc! quàm ſpecioſa! *quàm venuſtæ!* quàm formoſa!
5. Hanc decuit eſſe avium Regem.
6. Nam, *omnia regia ſupra alias aves illi ſunt*, ſi modo vocem haberet.

7. His laudibus corvus inflatus, & dici mutus *haud valens pati ulteriùs*; dum *magnâ voce crocitat*, carnes humi decidunt.

8. Illas cùm vulpes rapuiſſet, converſa inquit ad corvum;
9. Heus corve, *omnia decora tenes, modò mente non careres.*
10. *Mor.* Fabula ſignificat, quòd qui adulatoribus nimiùm credunt, hi, *quæ non putant, in adverſa ſæpius incidunt.*

86. *De Cane, & Lupo.*

1. CAnes quum ante aulam dormiret, lupus ſuperveniens eum ſtatim cepit; & cum ipſum occidere vellet, canis nè eum occideret, rogavit inquiens.
2. *Here mi, lupe*, nunc occidere me noli; nam, ut vides, tenuis ſum, & gracilis, & macilentus.
3. Sed herus meus *nuptias in proximo facturus eſt*, ubi ſi parùm mè expectas, ego opiparè manducans, atque pinguior factus, *ero tibi utilior.*

4. Lupus his verbis fidem habens, canem dimiſit.
5. *Paucos poſt dies* lupus accedens, quum canem domi dormientem reperit, ſtans ante aulam, canem *rogat ut ſibi promiſſa præſtet.*
6. Et canis *haud ruſticè inquit*, Heus lupe, ſi ante aulam *de cætero* me ceperis, haud amplius nuptias expectes.
7. *Mor.* Fabula ſignificat, quòd ſapiens eùm periculum vitavit, ab illo poſtea continuò cavet.

87. *De Corvo ægroto.*

1. COrvus cùm ægrotaret, matrem rogavit, ut pro ſuâ ſanitate deos precaretur, inquiens:
2. Mater, noli plorare, ſed deos *potius* precare, ut ſanitatem mihi reſtituant.
3. Ei mater citò reſpondit, Quem deorum tibi fore propitium putas è cùm nullus ſit è cujus aris ſacra non rapueris.

4. *Mor.* Fabula ſignificat, quòd qui in proſperitate quemvis offendit, in adverſis amicum ſibi reperiret neminem.

88. *De Cane carnes portante.*

1. CAnis ore ferens carnes, ac flumen tranſiens cùm ſub aqua umbram proſpexit, putavit alium eſſe canem, qui plus carnium deferret.

2. Itaque quas ipſe ferebat, eas *carnes ſub aquas ire demiſit*, &, ut umbram caperet, ſe movet, ſed carnes & umbram, quæ ſanè nihil erant, ſimul perdidit.
3. *Mor.* Fabula ſignificat, quòd cupiditate pluſcemper habendi, quæ

do oftimes looſe the things which we enjoy.

89. Of the Lion, and the Frog.

1. *WHen a Lion had heard a frog croaking big, thinking that it had been ſome great living creature, he turned himſelf back, and ſtanding ſtill a little, he ſaw the frog comming out of a pond; which, he being in a chaſe, preſently* trode under his feet, *ſaying:*

2. *Thou ſhalt cauſe no living creature any more, by thy big voice, to ſtand and look at thee.*

3. Mor. *The fable ſignifieth,* that nothing is found with talkative perſons, but a tongue.

90. Of the old Lion.

1. *WHen a Lion was grown old, and* was not able to ſeek his living, *he deviſed a way, how he might not want maintenance.*

2. *He went therefore into his den, and laid him down, and* made as though he were very ſick.

3. *The living creatures thinking, that he was verily ſick,* came to him, to ſee how he did; *which the lion catching, devoured one by one.*

4. *When he had now killed a many living creatures, the fox, afeer he knew the cunning of the lion, came* to the mouth of the cave, *and, as he ſtood without, aſked the lion, How he did.*

5. *The lion made him a kind anſwer, and ſaid, Daughter fox, why do you not come in to me?*

6. *The fox ſaid to him* wittily, *Becauſe indeed, Maſter, I ſee many footſteps of living-creatures going in, but I ſee none of them that come forth.*

7. Mor. *The fable ſignifieth, that a wiſe man, that foreſeeth eminent danger, doth eaſily avoid them.*

91. Of the Lion, and the Bull.

1. A *Lion purſuing a huge bull* in a treacherous manner, *when he came near him, invited him to ſupper, ſaying:*

2. *Friend, I have killed a ſheep, you ſhall ſup with me to day, if you pleaſe.*

3. *The Bull being ready to do as the lion would have him; as they ſat down, when he ſaw many* cauldrons, and *many great* ſpits *ready, and that the lion had no ſheep there, he went away preſently; whom the lion ſeeing to go away, aſked him, why he went away?*

4. *And the bull anſwered him* wittily, I do not go away for nothing, *ſeeing I ſee things provided, not to dreſſe a ſheep, but a bull.*

5. Mor. *The fable ſignifieth, that* the ſleights of wicked men are not unknown to wiſe men.

92. Of the Lion, the Aſſe, and the Fox.

1. A *Lion, an Aſſe, and a Fox,* having made an agreement among themſelves, *went a hunting.*

2. *And when they had got a great deal of prey, the lion bids the aſs to divide the prey.*

3. *When*

tenemus, ea ſæpe perdimus.

89. *De Leone. & Ranâ.*

1. LEo, cùm *ranam magni loquacem* audiret, put ns aliquod magnum animal eſſe, *ſe retrò vertit*, parumq; ſtans ranam è ſtagno exeuntem videt; quam indignabundus ſtatim *pedibus calcavit*, aiens;

2. Nullum ampliùs, ut te perſpiciat, animal clamore movebis.

3. *Mor.* Fabula ſignificat, quòd *apud verboſos præter linguam nihil reperitur*

90. *De Leone ſene.*

1. LEo cùm ſenuiſſet, *nec victum ſibi quærere poſſet, viam machinatus eſt*, qui alimenta haud ſibi deſint.

2. Ingreſſus igitur ſpeluncam, *graviter ægrotare* jacens *ſe ſimulabat.*

3. Animalia illum verè ægrotare putantia, *viſitandi gratiâ ad eum accedebant*; quæ leo capiens, ſingulatim manducabat.

4. Cùm multa animalia jam occidiſſet, vulpes leonis cognita arte *aditum ſpeluncæ* accedens, leonem quo valeat pacto, exteriùs ſtans, rogat.

5. Ei leo blandè reſpondens, ait; Vulpes filia, cur non intrò ingrederis ad me?

6. Ei vulpes *non illepidè* ait; Quoniam, here mi, animalium engredientium perplura equidem veſtigia cerno, ſed egredientium veſtigia nulla.

7. *Mor.* Fabula ſignificat, quòd homo prudens, qui pericula imminentia providet, illa facilè devitat.

91. *De Leone, & Tauro.*

1. LEo ingentem taurum *per inſidias* ſequens, cùm prope acceſſit, eum vocavit ad cœnam, in quiens:

2. Amice, ovem occidi, hodie mecum, ſi placet, cœnabis.

3. Taurus leoni morem gerens, ut diſcubuerint, cùm multos *lebetes*, nec non magnos & plures *obeliſcos* paratos conſpiceret, & ovem illi in ullm ad eſſe, è veſtigio abiit; quem leo abeuntem perſpiciens, cur abiret rogavit.

4. Et taurus *handinurbanè* reſpondit; *Non de nihilo equidem abeo*, cùm inſtrumenta non ad ovem, ſed ad taurum coquendum videam eſſe parata.

5. *Mor.* Fabula ſignificat, quòd *homines prudentes minimè lateant improborum artes.*

92. *De Leone, Aſino, & Vulpe.*

1. LEo, aſinus, & vulpes, *conflatâ inter ſe ſocietate*, venatum exeunt.

2. Cumque multam prædam cepiſſent, leo aſino mandat, ut prædam dividat.

3. *When the asse had divided it into three equal parts,* he gave his fellows leave to choose which they would.

4. *Which division, the lion* taking in a snuff, *and* gnashing with his teeth, *he deposed him from dividing; and bad the fox, that he should divide the prey*

5. *But the fox, laying those three parts into one, and leaving for himself none of the prey apart, gave the lion all.*

6. *Then quoth the lion to the fox, Who taught thee to divide?*

7. *The fox said on a suddain, The Asses danger taught me to do it.*

8. Mor. *The fable signifieth, that* other mens dangers makes men more wary.

93. Of the Lion, that loved a Country-man's daughter.

1. A *Lion loved a Country man's daughter.*

2. *And forasmuch as he desired to have her, he intreated the maids father, that he would consent, that she should be married to him.*

3. *The country man said to him, that he would by no means consent, that his daughter should be married to a beast.*

4. *When the lion* frowned, *and gnashed his teeth, the country man changed his resolution, and said, That he desired that his daughter should be married to him, so that he would but first pull out his teeth, and pare his pawes; because the maid was much affrighted with those things.*

5. *After the lion did that, out of too much love, he went to the country-man, and desired his daughter might be given him.*

6. *But the countryman, when he saw the lion disarmed of his pawes and teeth, took up a cudgel, and pursued him with many blowes.*

7. Mor. *The fable signifieth, that* he that commits himself to his enemies, is quickly undone.

94. Of the Lioness, and the Fox.

1. W*Hen the Lioness was often upbraided by the Fox, that she* brought but one whelp onely at every litter, *she said, One indeed, but a Lion.*

2. Mor. *The fable signifieth, that gallantry doth not consist in the abundance of things, but in the worth.*

95. Of the Woolf, and the Crane.

1. W*Hen the woolf was a great while troubled, with a bone that stuck in his throat;* he offered the crane a fee, *if he would pull it out of his throat.*

2. *After the crane had pulled the bone out of his throat, with his bill,* he demanded the fee that was promised him.

3. *The woolf smiling at him, and withall* wheting his teeth, *said:*

4. *It ought to be a sufficient fee for thee, that thou hast pulled thy head out of a woolfs mouth, without hurting.*

5. Mor. *The tale signifieth, that amongst wicked persons,* it is taken for no small requital, *if one receive no harm for his good service.*

3. Aſinus cùm eam in tres partes æquales eſſet partitus, *optionem capiendi ſociis dedit.*

4. Quam partitionem leo *indignè ferens*, ac *dentibus frendens*, à diviſione depoſuit eum, mandavitque vulpi, ut prædam ipſa partiretur.

5. At vulpes illas tres partes in unum colligens, ac prædæ nihil ſibi ſeorſum relinquens, leoni omnia tradidit.

6. Tunc leo vulpi ait, Quis te partiri docuit?

7. Inquit ex tempore vulpes, Aſini periculum id me facere inſtruxit.

8. *Mor.* Fabula ſignificat, quod *aliorum pericula homines faciunt cautiores.*

93. *De Leone, cujuſdam ruſtici filiam amante.*

1. LEo cujuſdam ruſtici filiam amabat.

2. Illam cùm habere cuperet, patrem virginis rogavit, ut ſibi nubere ipſam aſſentiretur.

3. Ei ruſticus ait, nullo pacto ſe aſſenſurum eſſe, quòd filia beſtiæ nubat.

4. Cùm leo *torvè aſpiceret*, ac dentibus frenderet, ruſticus mutato conſilio ait, Se cupere ei filiam nubere, modò dentes & ungulas prius cædat, evellatque; quoniam virgo illis rebus longè terreretur.

5. Leo, id poſtquam præ nimio amore fecit, ruſticum adiens, filiam ſibi dari poſtulat.

6. At ruſticus, leonem, cùm ungulis & dentibus perſpicit inermem, arrepto fuſte, illum frequens pulſando proſequitur.

7. *Mor.* Fabula ſignificat, quòd *qui inimicis ſe committit, de facili perit.*

94. *De Leænâ, & Vulpe.*

1. LEæna, cùm à vulpe ſæpe exprobraretur, quòd *quolibet partu unum duntaxat pareret catulum*, ait; Unum ſanè, at, pol, Leonem.

2. *Mor.* Fabula ſignificat, quòd pulchritudo haud in copiâ rerum, ſed in virtute conſiſtit.

95. *De Lupo, & Grue.*

1. LUpus in guttureo ſſe retento, cùm longè cruciaretur, *grui pretium obtulit*, ſi illud è gutture extraheret.

2. Grus, roſtro, cùm os è gutture extraxit, *pretium ſibi promiſſum expoſtulat.*

3. Ei lupus ſubridens, ſimulque *acuens dentes*, ait;

4. Satis pretii tibi eſſe debet; quòd ex lupi ore caput ſine læſione eduxeris.

5. *Mor.* Fabula ſignificat, quòd apud improbos *gratitudo non parva habetur*, ſi *pro obſequio* quis *detrimentum* non *recipit.*

96. Of the Woolf, and the Lamb.

1. WHen *a woolf had found a lamb going aſtray, he took it, not by ſtrong hand, but* ſought an occaſion either by hook or crook, *to eat it.*

2. *Therefore,* he ſaid thus *to the lamb,* Thou haſt done me an abundance of wrong, this long time together.

3. *The lamb ſighed, and ſaid,* How can that be, *ſeeing I am but very newly come into the light.*

4. *The woolf ſaid again.* Thou haſt ſpoiled me a field, *in eating it up.*

5. *The lamb ſaid, I could not do that, ſeeing I wanted teeth.*

6. *The woolf ſaid again,* Thou haſt drunk of my well too.

7. *And, quoth the lamb,* How could that be, *ſeeing I have not yet drunk water,* by reaſon of my age; *but* my mothers milk *is yet my bread and drink.*

8. *The woolf at the laſt* being moved with anger, *ſaith, Although I cannot reſolve thy arguments, yet I reſolve* to have a dainty ſupper. *And he took the lamb and ate him.*

9. Mor. *The fable ſheweth, that reaſon and truth have no place with wicked men.*

97. Of the two Cocks, that fought one with another.

1. *TWo Cocks fought in the Country, one with another.*

2. *He that had been the firſt leader of the hens,* when he was beaten *by the other,* hid himſelf for ſhame.

3. *But the other being* proud of the victory, flew *preſently* upon the top of the houſe, *and gave notice by* the great clapping of his wings, *and by his crowing, that he had overcome his rivall in fighting, and that* he triumphed over his adverſary.

4. *Whilſt,* being full of his brags, he crackled *on theſe and ſuch like matters; behold, an Eagle,* wanting meat, *flying from aloft, catcheth the cock in his talons, and carried him for food to her young ones.*

5. *Which thing, the cock that had been beaten, ſeeing,* he came abroad, *as it were triumphing over his adverſary, and enjoyed the hens freely himſelf alone.*

6. Mor. *The tale ſignifieth, that he that truſteth proſperity too much, doth often fall head long into adverſity.*

98. Of a Fortune-teller.

1. A *Fortune teller,* in the open market-place *of a city,* told every one his fortune.

2. *Being therefore* compaſſed about with a great throng of people, *as he told one or other their fortune,* news was brought him, *that* his goods were ſtollen away out of his houſe.

3. *Which when he had heard, as* he made haſte away home, *one met him, and ſaid to him,* in a jeer:

4. How cameſt thou to be ignorant of thy own fortune, *whilſt thou toldeſt others what was like to come to paſſe?*

5. Mor. *The fable ſignifieth, that wicked men blame others, and* mind not to know their own faults.

96. De Lupo, & Agno.

1. LUpus, cùm agnum inveniſſet errantem, eum non cepit fortiſſimâ manu; ſed *cauſam quæſivit, quo jure, vel injuriâ* eum comederet.

2. Igitur agno *verba hujuſmodi fecit, Tu mihi abunde jam diu intuliſti injurias.*

3. Agnus gemendo ait, *Quomodo id fieri potuit,* cùm unperrimè venirem ad lucem.

4. Lupus denuò ait; Agrum mihi paſcendo devaſtaſti.

5. Agnus inquit, cùm dentibus etiam caream, id facere nequivi.

6. Lupus rurſum ait, ex meo quoque fonte bibiſti.

7. Et inquit agnus, *Quo pacto id fieri potuit,* quum aquam *ex ætate* nondum biberim, ſed *lac matris* cibus & potus adhuc mihi ſit?

8. Lupus demùm *irâ concitus* ait, Licet tua ſolvere nequeam argumenta, *cænare* tamen *opiparè intendo*; agnumque cepit, ac illum manducavit.

9. *Mor.* Fabula ſignificat, quòd apud improbos ratio & veritas locum non habent.

97. De duobus Gallis, inter ſe certantibus.

1. DUo galli inter ſe rurì certabant.

2. Qui gallinarum prior dux erat, cùm ab altero ſuperatus eſſet, *præ verecundiâ ſe abſcondit.*

3. Alter verò *victoriâ elatus, domûs tectum* ſtatim *ſupervolans, vehementi alarum plauſu,* cantuque, ſignificat ſe rivalem ſuum pugnando ſuperâſſe, & *de adverſario ferre trophæum.*

4. Dum hæc & hujuſmodi jactabundus *voce crocitat,* ecce aquila cibi indigi, ex alto devolans gallum unguibus rapit, ac pullis ſuis alimonium contulit.

5. Quam rem, qui victus fuerat gallus perſpiciens, ceu ex hoſte triumphans, in publicum venit ac ſolus gallinis liberè pótitur.

6. *Mor.* Fabula ſignificat, quòd qui proſperis nimiùm fidit, in adverſa ſæpius præceps incidit.

98. De Vate quodam.

1. IN *foro urbis medio,* quidam vates *cuivis ſortem aperiebat futuram.*

2. Quamobrem *magnâ hominum frequentiâ ſtipatus,* dum uni & alteri ſuam aperit ſortem, *ei nunciatur, res ſuas furtim domo eſſe ablatas.*

3. Quo audito, *domum curriculo* dum *abit,* quidam ei obviam factus *ridiculè ait:*

4. Dum alios quid eſſet futurum, monebas, *quî tuæ ſortis neſcius fuiſti?*

5. *Mor.* Fabula ſignificat, quòd homines nequam corrigunt alios, & *ſua crimina ſcire negligunt.*

99. Of the Piſmire, and the Pigeon.

1. A *Thirſty Piſmire went down to a ſpring, where, as it would drink, it fell into the water.*

2. *A pigeon that ſate in a tree, that hanged over the ſpring, when it ſaw the piſmire ready to be drowned in the water,* preſently broke a little bough off the tree with her bill, *and* threw it into the ſpring without any more ado, which the piſmire making to, recovered her ſelf out of the waters, to a ſafe place.

3. *A fowler comes* by the by, *and as he goeth about to catch the pigeon, he* ſets up his lime-twigs.

4. *The piſmire ſeeing that,* bit the fowler by one of his feet; the fowler being ſtartled at the ſmart of it, *let fall his lime-wands; at the noiſe of which, the pigeon being affrighted, flew away from the tree, and* eſcaped the danger of her life.

5. Mor. *The fable ſignifieth, that ſeeing* brute *creatures are ſo* grateful to them, that do them a courteſie, *they that are endued with reaſon,* ought the more to be ſo.

100. Of the Calf, and the Hinde.

1. T*He Calf ſaid once to the Hinde, Seeing thou art* greater in bulk, *and* ſwifter at running, by reaſon of the nimbleneſs of thy feet, *then the dogs, and* fat better fenced with horns *to fight; why art thou ſo much afraid of the dogs, mother?*

2. *The hinde ſmiling, anſwered it, Becauſe, childe, though I have all theſe things thou ſpeakeſt of,* I cannot endure the barking of the dogs, *but* preſently begin to run away for fear.

3. Mor. *The fable ſignifieth, that with thoſe that are cowardly by nature,* no perſwaſion can prevail, *that they ſhould be couragious.*

101. Of the Bee, and *Jupiter.*

1. T*He Bee, which is the mother of the wax, comming once to ſacrifice to the gods, offered* Jupiter *a preſent of* honey.

2. *With which offering,* Jupiter *being pleaſed, he bad, that whatſoever ſhe deſired, ſhould be granted her.*

3. *The Bee therefore asking, ſaid, O thou the moſt famous god of all the gods, vouchſafe to grant to thy hand maid, that whoſoever ſhall* come to her hives to ſteal honey, *may preſently die, as ſoon as ever I ſhall have ſtung him.*

4. At which requeſt, *Jupiter* being put to a ſtand, *becauſe* he loved *mankinde* very well, *he ſaid at the laſt to the Bee.*

5. It may ſuffice thee, *that, whoſoever ſhall come to thy hives to ſteal honey, if thou ſting him, and in the ſtinging,* loſe thy ſting, *thou thy ſelf die preſently, and* thy ſting coſt thee thy life.

6. Mor. *The fable ſignifieth, that ſometimes we wiſh harms to our enemies, which are often times turned upon our ſelves.*

102. Of the Flie.

1. W*Hen a flie, that had fallen into a* fleſh pottage-pot, *perceived that ſhe was like to be drowned in the* broth, *ſhe ſaid with her ſelf:*

99. *De Formicâ, & Cicadâ.*

1. FOrmica ſitiens in fontem deſcendit, ubi dum bibere vult, in aquam cecidit.

2. Columba quædam arborem fonti imminentem ſuperſidens, cùm formicam aquis obrui conſpiceret, *ramulum ex arbore roſtro continuò frangit, & ſine mora dejicit in fontem; ad quem formica ſe applicans, ex aquis in tutum ſe recepit.*

3. *Obiter* auceps quidam advenit, &, ut columbam venetur, *calamos erigit.*

4. Formica id percipiens *pedem alterum momordit aucupis; eo dolore auceps concitus*, calamos dimittit; quorum ſtrepitu columba territa ex arbore aufugiens, *vitæ periculum evaſit.*

5. *Mor.* Fabula ſignificat, cum bruta *in beneficos grata ſunt, eò magis eſſe debent*, qui participes ſunt rationis.

100. *De Vitulo, & Cervâ.*

1. VItulus cervæ aliquando ait; Cùm *magnitudine* ſis *major* canibus, & *pedum celeritate curſu velocior*, & ad pugnam longè *cornibus munitior; cujus rei gratiâ*, mater, tantopere eane, reformidas?

2. Ei cerva inquit, ſubridens; Quoniam, fili, licet quæ dicis omnia poſſideam, *canum latratum ferre non poſſum*, ſed *præ timore fugam ſtatim arripio.*

3. *Mor.* Fabula ſignificat, quòd qui naturâ timidi ſunt, apud eos ut audeant *nulla valet hortatio.*

101. *De Ape, & Jove.*

1. APes quæ ceræ mater exiſtit, quondam accedens ut diis ſacra faceret, *Jovi* donum obtulit mellis.

2. Quâ oblatione *Jupiter* latus, juſſit ſibi concedi quicquid ipſa precaretur.

3. Apes igitur rogans, ait, Illuſtriſſime deus deorum, ancillæ tuæ concedere velis, ut quicunque *ad alvearia pro rapiendo melle acceſſerit*, is, ſimul ac pupugero eum, continuò moriatur.

4. *Quâ rogatione* Jupiter *ambiguus*, quoniam genus mortalium *longè amabat*, demum Apiait;

5. *Satis tibi ſit*, quòd quicunque alvearia pro rapiendo melle acceſſerit, ſi eum pupugeris, & in punctură *ſtimulum dimiſeris*, continuò ipſa moriaris, *tibique vita ſit ipſe ſtimulus.*

6. *Mor.* Fabula ſignificat, quòd inimicis quandoque mala precamur, quæ in nos ſæpiùs vertuntur.

102. *De Muſcâ.*

1. MUſca, quæ in *ollam carnium* deciderat, cùm ſe in *brodio* ſuffocari ſenſit, ſecum ipſa ait;

2. Ecce,

2. *Lo, I have drunk ſo much, I have eaten ſo much, and bathed my ſelf ſo much, that* I can find in my heart to die, having my belly full of broth.

3. Mor. *The fable ſignifieth, that it is a wiſe man's part to bear that courageouſly, which he cannot avoid.*

103. Of the young-Man, and the Swallow.

1. *When a riotous young man had* ſpent his father's eſtate, *and* nothing but his cloaths was left him, *ſeeing a ſwallow before the ſeaſon, and thinking that ſummer was come already, he ſold his cloaths too.*

2 *But winter comming again, when he* was troubled with a great cold, *and ſaw the ſwallow again, which alſo was* ſtarved her ſelf to death with cold, *he ſaid:*

3. *O thou naughty bird, which* haſt undone me and thy ſelf too.

4. Mor. *The fable ſignifieth, that* theſe things cannot long continue, *which are not done in their ſeaſon.*

1 4. Of the Sick-man, and the Phyſitian.

1. A *Sick man being asked by a Phyſitian, how he did, anſwered, That* he had ſweat too much.

2 *The Phyſitian ſaid, That was good.*

3. *The ſick-man being asked a ſecond time, by the ſame man, how he did, he ſaid, That* he was troubled with a great cold.

4. *The Phyſitian ſaid, That that alſo would be* for his health.

5. *The ſick-man being asked a third time, by the ſame Phyſitian, how he did, ſaid, That* he had much ado to digeſt any thing.

6. *The Phyſitian ſaid again, That that was very good for his health.*

7 *Afterwards, when one of his own houſhold-ſervants asked the ſick-man, how he did, the ſick man ſaid to him;*

8. *I have very many, and very good ſignes of health, as the Phyſitian ſaith, yet, I am ready to die with thoſe ſymptomes.*

105. Of a Wood-man.

1. A *Wood-man felled wood by a river, which was dedicated to the god* Mercury, *his Ax by chance fell into the river.*

2 *He therefore being very ſorrowful,* ſat him down and ſighed *by the rivers ſide.*

3. Mercury *being moved with pity, appeared to the Wood man, and asked him the cauſe of his weeping; which as ſoon as he underſtood, he brought him a golden Ax, and asked him, Whether that was it which he had loſt, or not?*

4. *But the poor man ſaid,* It *was none of his.*

5 *Again,* Mercury *offered him another of ſilver; which, when the poor man ſaid, was not his laſt of all* Mercury *reached him a wooden one.*

6 *When the poor man ſaid, that that was his,* Mercury *underſtanding him to be a true and juſt man, beſtowed all upon him.*

7. *The wood man then comming to his fellows, declareth what had hapned to him.*

8. *One of his companions being deſirous to try the like, when he came to the river, threw his ax into the water, and then ſat him down on the bank weeping.*

9. The reaſon *of whoſe weeping* Mercury *underſtanding, he brought a golden ax, and asked him, whether that was it which he had loſt, or not.*

10. *Which*

2. Ecce tantum bibi, tantum comedi, tantum me lavi, quòd *jure satura mori possum.*

3. *Mor.* Fabula significat, quòd prudentis est, id potenti animo ferre, quod vitari minimè potest.

103. *De Adolescente quodam, & Hirundine.*

1. ADolescens luxuriosus, cum *bona patris consumpsisset, solaque vestis remansit,* visâ ante tempus hirundine, æstatem jam adesse existimans, ipsam quoque vendidit vestem.

2. Sed hyeme denuò ortâ, cùm *immenso cruciaretur frigore,* visâ rursum hirundine, quæ & ipsa *frigore obibat,* ait;

3. O pessima avis, quæ *me & te pariter perdidisti.*

4. *Mor.* Fabula significat, quòd quæ suo tempore non fiunt *ea diu stare nequeunt.*

104. *De Ægroto, & Medico.*

1. Æger à medico rogatus, quo pacto se habuisset, *Plùs quam esset opus se sudâsse* respondit.

2. Id bonum fuisse, medicus ait.

3. Secundò rogatus ab eodem, quomodo se haberet, inquit ægrotus, Se *vehementi frigore fuisse comprehensum.*

4. Id *ad salutem* fore, medicus quoque ait.

5. Tertiò ab eodem interrogatus, quo pacto se habuisset; inquit ægrotus, *se cum difficultate digerere potuisse.*

6. Rursus medicus ait, Id ad salutem optimum fuisse.

7 Deinde ex domesticis cùm quidam ægrotum interrogaret, quomodo valeret, illi æger ait:

8 Signa ad salutem, ut medicus ait, perplura & optima sunt; illis tamen dispereo signis.

105. *De Lignatore quodam.*

1. LIgnator quidam dum juxta flumen, deo Mercurio dicatum, *ligna cæderet,* securis casu decidit in flumen.

2. Multo igitur mœrore *comprehensus* juxta fluminis ripam *gemens considebat.*

3. *Mercurius,* misericordiâ motus, Lignario apparuit. Suique fletûs causam rogavit; quam simulac didicit, securim auream adferens, utrùm quam perdiderat, illa esset, rogavit?

4. At eam pauper suam esse negavit.

5. Secundò, *Mercurius* alteram detulit. argenteam; quam cùm pauper ille suam quoque esse negaret, postremò *Mercurius* ligneam sustulit.

6. Illam suam esse cùm pauper assentiret; *Mercurius* cognoscens illum esse hominem verum justumque, omnes sibi dono dedit.

7. Accedens igitur ad socios lignarius, quid sibi accederat declarat.

8. Unus è sociis *id experiri volens*; cùm ad flumen accessisset, securim in aquam dejcit, deinde flens in ripâ consedit.

9. Cujus *Mercurius* fletûs *causam edoctus,* securim auream afferens, si quam perdiderat, illáne esset, rogavit.

10. Quam

10. *Which when he ſaid, It was his*; Mercury, *after he perceived his impudence and lie, neither gave him the golden one, nor his own.*

11. Mor. *The fable ſignifieth, that by how much God is more ready to help honeſt men, he is by ſo much the more infeſtuous to wicked men.*

106. Of the Aſſe and *Jupiter*.

1. AN *Aſſe that ſerved a gardiner*, having but a little meat, and a great deal of work, *intreated* Jupiter *to ſend him another Maſter.*

2. *Therefore* Jupiter *commands, that he ſhould be ſold to a potter.*

3. *With whom when the aſſe wrought, in carrying clay, bricks, tyles, and the like, he beſeecheth* Jupiter *again, that he might ſerve another* Maſter.

4. Jupiter *again gives order, that he ſhould be ſold to a Tanner.*

5. *Whom the aſſe ſerving with much toil, and little meat, ſaid, with a groan, Wo is me, poor aſſe, who forgoing better Maſters, am come to a worſe; with whom, as I perceive, even my hide will be tanned after I am dead.*

107. Of the Hares, and the Frogs.

1. THe *Hares* met all together; *where, after they had complained of their inbred miſery, and wailed, that they had a more miſerable life given them, than other living creatures, (becauſe Men, Eagles, and Dogs, purſued them even to death) they reſolved, that it would be better for them to die at once, than* to continue longer in ſuch a wretched kind of life.

2. *After they had taken this reſolution, as they ran apace, to caſt themſelves headlong into a pond; the frogs which ſat upon the pond ſide, as ſoon as they heard the noiſe, leap'd down into the pond, and dived under the water.*

3. *Which thing, when the hare that went the formeſt, ſaw, ſhe ſaid to the reſt, Stand.*

4. For, we muſt alter our reſolution.

5. *Becauſe, as ye ſee clearly, there are found ſome living creatures more fearful than we.*

6. Mor. *The fable ſignifieth, that when a man in miſery, ſees one more miſerable than himſelf, he bears his own miſery more patiently.*

108. Of the Aſſe, and the Horſe.

1. WHen an *Aſſe ſaw a Horſe* to be well fed, and to live at eaſe with good looking to, *he commended him to be very happy, and ſaid, That he himſelf was too too unhappy, becauſe, though he took much pains,* he had ſcarce his belly full of chaff.

2. *But when a time of war came,* an armed ſouldier gets upon the horſe; *and when he rushed into the midſt of the enemies, the horſe being ſtab'd with a tuck,* fell all along flat upon the ground.

3. *Whom when the aſs beheld, he ſighed, and pitied him, and* changed his opinion.

4. Mor. *The fable ſignifieth, that one ought rather* to like poverty, *which is the mother of reſt, than to envy them that are more wealthy.*

10. Quam cùm ſuam aſſereret; *Mercurius* cognitâ ejus impudentiâ, ac mendacio, nec auream, nec ſuam tradidit.

11. *Mor.* Fabula ſignificat, quòd quantò deus propitior eſt probis; eò improbis exiſtit infeſtior.

106. *De Aſino, & Jove.*

1. ASinus olitori cuidam ſerviens, cùm *parùm comederet, & multum laboraret, Jovem* exoravit, ut alium dominum ſibi mitteret.

2. Itaque *Jupiter* mandat, ut figulo væneat.

3. Apud quem aſinus cùm laboraret in deportando lutum, lateres, tegulas, & hujuſmodi, ſæpiùs *Jovem* precatur, ut *alteri deſerviat domino*,

4. *Jupiter* iterum mandat, ut coriario venundetur.

5. Cui aſinus multo labore, & pauco cibo ſerviens, Heu me miſerum, cum gemitu, ait, qui dominos omittens meliores, ad deteriorem perveni; apud quem, ut video, *corium meum etiam poſt mortem cruciabitur.*

107. *De Leporibus, & Ranis.*

1. LEpores *in unum ſimul convenerunt*; ubi cùm de miſeriâ ipſorum ingenitâ dolerent gemerentque, quod vita eis, quam cæteris animalibus, data eſſet miſerior, (quoniam Homines, Aquilæ, & Canes, *ad mortem uſque* perſequerentur) decernunt meliùs ſibi fore ſemel mori, quàm *in vitâ tam miſerâ diutiùs permanere.*

2. Hoc capto conſilio, ut ſe in ſtagnum præcipitent, dum ociùs tenderent; ranæ, quæ ſuper ſtagni ripâ aſtabant, ut ſtrepitum audiunt, in ſtagnum deſiliunt, *ſeque aquis ſubmergunt.*

3. Quam rem cum lepus qui præibat conſpicatur, reliquis ait, State.

4. Nam, *nobis ſententia mutanda eſt*,

5. Quippe, ut *liquidò videtis*, animalia quàm nos magis timida reperiuntur.

6. *Mor.* Fabula ſignificat, quòd cùm miſer miſeriorem aſpicit, ſuam *æquiùs* miſeriam fert.

108. *De Aſino, & Equo.*

1. ASinus cùm equum *alimoniâ, & otio diligenti curâ abundarè* perſpiceret, cum longè beatum eſſe commendabat, ſeque nimium infelicem dicebat; qui, cùm multum laboret, *ad ſaturitatem de paleis haud haberet.*

2. At cùm tempus belli advenit, *miles armatus equum aſcendit*, ac, cùm *medios decurrit in hoſtes*, equus *mucrone percuſſus cadit humi proſtratus.*

3. Quem aſinus perſpiciens, ingemuit, ejuſque miſertus, *ſui animi ſententiam mutavit.*

4. *Mor.* Fabula ſignificat, quòd *cum paupertate*, quæ mater eſt quietis, quis *convenire* debet potiùs, quàm locupletioribus invidere.

109. Of the Aſſe, and the Woolf.

1. AN *Aſſe* trode upon a thorn with one of his feet, *and* being lamed, *when he ſaw a woolf coming to him, and was not able to run away, he ſaid with a lamentable tone;*

2. *He woolf,* I am ready to die for pain, *but,* ſince it muſt needs be, *that I muſt be meat for thee and the crowes,* I intreat thee to be ſo kind, as to draw a thorn out of my foot, *that by thy good office,* I *may* die without pain.

3. *Whilſt the woolf pulls the thorn out with his teeth,* the aſſe gave him a kick with his heel.

4. *The woolf thereupon* having his noſe, and his forehead, and his teeth all broken, *crieth out, Wo is me, poor wretch,* I am rightly ſerved, *(and* he ſaith it over again, as he wailed) *who when I was but a cook, would be alſo a phyſician.*

5. Mor. *The fable ſignifieth, that every one ſhould employ himſelf, in the trade which he underſtands.*

110. Of the Woman, and the Hen.

1. A *Woman had a Hen, which laid golden eggs* ever and anone.

2. *The woman therefore, thinking that the hen was all gold within, killed her.*

3. *But when ſhe found her to be like other hens, whereas ſhe thought to become rich,* ſhe loſt the profit which ſhe had at firſt, out of a deſire to get more.

4. Mor. *The fable ſignifieth, that we oftentimes looſe* preſent profit, *out of a deſire of having more.*

111. Of the Frog, and the Fox.

1. A *Frog that was in a fen, when in croaking to other beaſts, he profeſſed himſelf to be a phyſitian, and* skilful in drugs; *a fox* ſaid very handſomely *unto him:*

2. *How ſhouldeſt thou cure others, ſeeing thou canſt not tell how to cure thy ſelf, that goeſt lamely.*

3. Mor. *The fable ſignifieth, that one cannot teach others that, which he hath not learn'd.*

112. Of the Serpent, and the Husbandman.

1. WHen *a Serpent, that had a hole before a Husband man's houſe, was ſtruck by the Husband man's boy, it* bit him ſo ſore, *that* the boy died ſuddenly upon the biting.

2 When this thing was known, *the* parents made great lamentation.

3. *Then the father being moved with grief, took an Ax, and went after the ſerpent to kill it; and as he* weilded the Ax *to hit the ſerpent,* he cut off the end of his tail.

4. *Afterwards being deſirous to make peace with the ſerpent, he took meal, and water, and ſalt, and hony, and invited the ſerpent, that they might become friends one with another.*

5. *But the ſerpent* lying under a great ſtone, *hiſſed, and ſaid;*

6. You take pain s to no purpoſe, *good Sir.*

7. *For there can be no friendſhip made betwixt us; for, as long as I ſhall ſee my*

ſelf

109. *De Asino, & Lupo.*

1. ASinus quidam *pede altero sentem calcavit, claudusque factus,* cùm lupum ad se venientem conspiceret, nec fugere posset miserabili, voce inquit:

2. Heus lupe, *demorior equidem è dolore;* sed *ex quo opus est,* ut tibi & corvis futurus sim cibus, *obsecro quatenus tuâ benignitate sentem è pede velis extrahere,* ut munere tuo extremum *sine dolere obeam diem.*

3. Dum sentem dentibus lupus evellit, *asinus eum calce percussit.*

4. Lupus deinde, *naso, fronte, ac dentibus perfractis,* Heu me miserum, exclamat, *(deplorandoque reiterat)* qui cùm essem coquus, medicus esse volui.

5. *Mor.* Fabula significat, quòd *quam quisque novit, in eâ se exerceat arte.*

110. *De Muliere, & Gallina.*

1. MUlier quædam gallinam habebat, quæ aurea *continuò* ova pariebat.

2. Putans igitur totam intus auream esse, illam occidit.

3. Sed cùm aliis gallinis esse similem reperit, ubi divitem fore putabat, *quem primò quæstum habebat eum plus habendi cupiditate amisit.*

4. *Mor.* Fabula significat, quòd plùs habendi cupiditate, id sæpe perdimus, *quod habemus in manibus, lucrum.*

111. *De Ranâ, & Vulpe.*

1. RAna, in palude existens, cæteris animalibus clamando cùm profiteretur se medicum esse, *pharmacorumque peritum,* ei vulpes *venustissimè ait,*

2. Qui alios curaveris, cùm *claudicantem* curare te nescias?

3. *Mor.* Fabula significat, quòd alios docere quis non potest id, quod haud didicerit.

112. *De Serpente, & Agricolâ.*

1. SErpens, ante agricolæ cujusdam domum latebras habens. cùm ab agricolæ filio esset percussus, *tam acriter ipsum momordit,* quòd *morsu ex illo puer repentè obiit.*

2. *Hâc recognitâ, magnus inter parentes gemitus oritur.*

3. Tunc pater *mœrore* concitus, acceptâ securi, serpentem ut occideret persequitur; *vibransque securim,* ut serpentem percuteret, *extremum caudæ ejus cecîdit.*

4. Deinde volens pacem cum serpente conficere, acceptis farinâ, aquâ, sale, & melle, ad reconciliandum inter se amicitiam vocat serpentem.

5. At serpens *sub petrâ latens,* sibilando ait;

6. *Frustrâ laboras,* bone vir.

7. Nam, inter nos amicitia fieri non potest; quippe dum me sine caudâ

ſelf without my tail, and you your ſin's grave, we can never be quiet in our minds.

8. Mor. *The fable ſignifieth, that grudges cannot be taken away, when* the remembrance of wrongs is very freſh.

113. Of the Hen, and the Fox.

1. When a Fox that went into a Hen-houſe, ſaw a Hen ſick upon her neſt, ſhe aſkt her, how ſhe did.

2. To whom the hen anſwered readily, I ſhould be a little better, ſiſter, *if thou wouldeſt go away hence.*

3. Mor. *The fable ſignifieth, that* the company of enemies is too too troubleſome.

114. Of the Traveller.

1. A *Traveller when he* had travelled a great way, *vowed a vow to* Mercury, *that if he found any thing, he would give him the half of it.*

2. *By chance then he found* a bag, full of Almonds and Dates; *and when he thought it had been ſilver, he took the bag, and ate the* almond kernels, *and* the meat of the dates *himſelf.*

3. *And then going in to* Mercury's *Temple, and taking hold of his altar, he ſaid to him,* with a jeering kind of ſpeech:

4. Mercury, *I now pay thee my vow, for I offer thee the half of what things I found, that is,* the ſtones of the Dates, and the ſhells of the Almonds.

5. Mor. *This tale ſignifieth, that* covetouſneſs *makes men contemners of God.*

115. Of the Lion, and the Man.

1. When *once a Lion and a* man went upon the way together, *and as they went each* ſet out himſelf in words; *behold, they met with a ſtone-pillar, on which it was engraven, that a man ſtrangled a lion.*

2. *Which ſculpture, the man ſhewing to the lion, ſaid, Here one may ſee, how much men are more excellent and ſtronger then lions, and all wild beaſts.*

3. The *lion* anſwering him readily, *ſaid, If there were thoſe that knew how to grave amongſt lions, as there are theſe amongſt men, thou ſhouldeſt ſee more men engraven killed by lions, than lions by men.*

4. Mor. *The fable ſignifieth, that bragging men feign, that they did that, which they never aſſayed to do.*

116. Of the Fox.

1. When *a fox ſaw* cluſters *already* full of grapes, *and almoſt ripe, being deſirous to eat of them, he* tried every way *how he might get them.*

2. *But when he had tried every way in vain, and could not ſatisfie his deſire, turning his ſorrow into joy, he ſaid:*

3. *Thoſe bunches of grapes are too ſour yet.*

4. Mor. *The fable ſignifieth, that it is the property of a wiſe man* to feign, that he is unwilling to have that, which he knows he cannot get.

aſpexero, & tu tui filii ſepulchrum, *quieti animo eſſe nequibimus.*

8 *Mor.* Fabula ſignificat, quòd cùm *injuriarum recens vel maximè exiſtat memoria*, odia tolli minimè queunt.

113. *De Gallinâ, & Vulpe.*

1. VUlpes gallinarum tugurium ingreſſa, cùm gallinam nido ægrotantem aſpexit, eam rogavit, Quomodo valeret.

2. Cui gallina promptè reſpondit, *meliuſcule me haberem, ſi hinc abires*, ſoror.

3. *Mor.* Fabula ſignificat, quòd *inimicorum preſentia nimium moleſta eſt.*

114. *De Viatore.*

1. VIator quidam, cùm *multam viam viâſſet* votum *Mercurio* vovit, quòd ſi quid reperiret, ejus rei dimidium illi offerret.

2. Fortè igitur adinvenit *peram, amygdalis dactyliſque refertam*, & cùm putaret id eſſe argentum, peram capiens, *amygdalarum nucleos*, & *carnes dactylorum* ipſe comedit.

3. Deinde templum *Mercurii* ingreſſus, atque aram manibus tenens, *verbis ridiculis* inquit ad eum.

4. Votum, *Mercuri*, nunc perſolvo tibi; nam quas equidem res adinveni, earum tibi offero dimidium, *oſſa* ſcilicet *dactylorum*, ac *teſtas amygdalarum.*

5. *Mor.* Fabula ſignificat, quòd homines avaritia, deorum efficit contemptores.

115. *De Leone, & Homine.*

1. LEo & homo, *cùm ſemel ſimul viam viarent*, ac inter viandum, *ſe* quiſque *verbis commendaret* ecce, lapideæ occurrunt columnæ, in quibus erat inciſum quòd homo ſuffocavit leonem.

2. Quam ſculpturam homo leoni oſtendens ait: Hic videre licet, quantò homines leonibus ac feris omnibus præſtantiores ſunt, ac robuſtiores.

3. Ei leo *promptè reſpondens* inquit, Si apud leones eſſent, ceu apud homines, qui ſculpere ſcirent, plures à leonibus homines, quàm ab hominibus leones ſuffocari videres.

4. *Mor.* Fabula ſignificat, quòd homines jactabundi fingunt ſe feciſſe, quæ facere nunquam tentârunt.

116. *De Vulpe quadam.*

1. VUlpes cùm *racemos uvarum plenos* jam, ac matureſcentes perſpiceret, cupida de illis manducare, *omnem viam machinata eſt*, quâ illos comprehendere poſſet.

2. Sed cùm omnem viam fruſtra tentâſſet, nec deſiderio ſuo ſatisfacere quiviſſet, mœſtitiam vertens in gaudium, ait;

3. Racemi illi adhuc nimium ſunt acerbi.

4. *Mor.* Fabula ſignificat, quòd prudentis eſt *fingere ſe nolle, quæ ſe conſequi non poſſe agnoſcit.*

117. Of the Boy, and the Scorpion.

1. A *Boy* ſought after graſhopers *in the Country* and when he would have taken *a Scorpion, the ſcorpion, after ſhe knew his ſimplicity, ſaid to him:*

2. *Oh boy* keep thee quiet, *and* hold off thy hand, if thou wilt not be wholly undone.

3. Mor. *The fable ſignifieth, that he knoweth well what he ought to avoid, and what to follow, that* conſidereth both wayes.

118. Of the Fowler, and the Partridge.

1. W*Hen a fowler would have killed a partridge, which he had caught, the partridge ſighed, and* ſaid thus *unto him:*

2. *Oh thou* partridge-catcher, *if thou wilt let me go, and grant me my life, I will fetch thee in many more other partridges.*

3. *And the fowler* anſwered handſomely, *Now I think thou deſerveſt the rather to be killed, becauſe thou promiſeſt to deſtroy thy friends by treachery.*

4. Mor. *The fable ſignifieth, that he that ſeeketh by treachery to undo his friends, falleth headlong into danger.*

119. Of the Hare, and the Tortoiſe.

1. A *Tortoiſe, when a Hare jeered at his feet, ſmiled, and ſaid to her:*

2. *If thou wilt* run a race with me, thou ſhalt clearly ſee, *that I am ſwifter than thou art.*

3. To *whom the Hare ſaid, Thou doſt not know what my feet can do; but let us chooſe us a judge, that may* ſet us out a race and a goal.

4. *Thereupon they made choice of a fox, being the wittieſt of all brutes, which appointed them the place* and the goal of the race.

5. *The tortoiſe, having abandoned all ſloth and negligence, ſetting on her journey, never reſted till ſhe came at the goal.*

6. *But the hare truſting to her feet, after ſhe had reſted her a little awoke, and ran to the goal as* faſt as her leggs could carry her.

7. *And when ſhe found the tortoiſe reſting there,* ſhe confeſſed *with ſhame,* that the tortoiſe had won of her.

8 Mor. *The fable ſignifieth, that even very great matters will be diſpatched by care and diligence, not by ſtrength of body.*

120. Of the Sallow, and the Ax.

1. W*Hen the Ax feld a Sallow-tree, it made wedges of it, with which it might more eaſily cleave the Sallow.*

2. *Which thing, the Sallow perceiving, it ſighed and wailed, ſaying:*

3. *I do not ſo much complain of the ax, which cutteth me by mens hands, as of the wedges which are made out of my own body.*

4. Mor. *The fable ſignifieth, that in adverſity oftentimes,* friends *that are not true, are more inſeſtuous to friends, than enemies are.*

117. *De Puero, & Scorpione.*

1. PUer quidam ruri *venabatur locuſtas*, & cùm ſcorpionem capere vellet; ſcorpio ſimplicitate ejus cognitâ, ait ei;
2. Heus puer, *dege in pace*, ac *manum abſtine*, ſi *non vis totus perire.*

3. *Mor.* Fabula ſignificat, quòd qui *in utramque partem cogitat*, is quæ ſequi & quæ vitare debeat, probè tenet.

118. *De Venatore, & Perdice.*

1. VEnator quidam, cùm quam ceperat perdicem occidere vellet; perdix gemens *hujuſmodi verba fecit* ad eum.
2. Heus *perdicum auceps*, ſi me miſſam feceris, ac vitam donaveris, alias perplures conducam tibi perdices.
3. Et auceps *appoſitè reſpondet*; nunc ego te magis occidi dignam judico, quòd amicos per inſidias perdere polliceris.
4. *Mor.* Fabula ſignificat, quòd qui ſibi charos perdere dolo quærit, is præceps in periculum incidit.

119. *De Lépore, & Teſtudine.*

1. TEſtudo, cùm ejus pedes lepus derideret, ſubridens inquit ad eum.
2. Si *periculum in curſu feceris*, quòd quàm tu velocior ſim, *liquidò cognoſces.*
3. Cui lepus ait, Te profectò fugit, quid mei valeant pedes; ſed judicem eligamus, qui *curſum & terminum nobis definiat.*
4. Igitur eligunt vulpem, brutorum omnium ſagaciſſimam, quæ & locum, & *curſûs terminum* conſtituit.
5. Teſtudo, omni ſegnitie & negligentiâ ſemotâ, iter arripiens, haud quievit donec ad terminum pervenit.
6. Lepus verò pedibus fidens, ubi paulum quievit, ſomno excitatus, *quantum pedes valuerunt*, ad terminum cucurrit.
7. Ibique cùm teſtudinem quieſcentem reperit, ſe cum rubore *fatetur à teſtudine ſuperatum.*
8. *Mor.* Fabula ſignificat, quòd ſtudio & diligentia, non corporis viribus, res vel maximæ conficientur.

120. *De Salice, & Securi.*

1. SEcuris, cùm ſalicem cæderet, ex eâ ipſâ cuneos fecit, quibus ſalicem faciliùs ſcinderet.
2. Quam rem præſentiens ſalix, gemens ejulanſque ait;
3. Non tantum de ſecuri queror, quæ hominum manibus me ſcindit, quantum de cuneis qui *fiunt ex corpore meo.*
4. *Mor.* Fabula ſignificat, quòd in adverſis, *non-veri amici* infeſtiores amicis, quàm inimici, ſæpiùs redduntur.

121. Of the Boy, and his Mother.

1. A *Boy having* cloſely pilfered a book from his fellow, *out of the ſchool, gave it to his mother, which when his mother willingly received, and did not correct her ſon, the boy ſtole a cloak from another, and brought it to his mother too.*

2. *Which when his mother alſo received willingly, the boy wanting correction,* (*after he had ſtole more things day by day, and greater matters,* as his years grew on) *was at laſt publickly taken, and* openly condemned by the Sheriffs to die, *as being guilty of theft.*

3. *But when he was brought to the place of juſtice, and his mother followed him crying, after he had got leave* to ſpeak a word to his mother in her ear, *he turned to her, and* holding his mouth to his mothers ear, *as if he were about to tell her ſome ſecret,* he bit off her ear.

4. *His mother* cried out becauſe of the ſmart, *and* curſed him.

5. *Then they that led him along,* blamed him exceedingly; *not onely for his theft, but becauſe he was ſo* ungracious towards his mother.

6. *But he ſaid to them* without bluſhing; *Let none of you wonder, that I have bit off my mother's ear; for, ſhe her ſelf hath been the author and cauſe of this my undoing.*

7. *For, if ſhe had corrected me when I brought her a book, which I firſt filched from my fellow out of the ſchool; having left my thievery* for fear of ſtroaks, *I ſhould never have come for the preſent to this kind of baſe death.*

8. Mor. *The fable ſignifieth, than he that in doing amiſs is not corrected at the very firſt, becommeth* more wicked every day than other.

122. Of the Shepherd, and the Sea.

1. A *Shepherd feeding ſheep by the Sea-ſhore, when he once ſaw the ſea calm,* having a mind to fail, *he changed his ſheep for dates; which* being ſhipt, *when now he* was put forth into the main ſea, *and* was toſſed to and fro with a ſtorm, *without any hope of being ſaved; he threw all thoſe things that were in the ſhip into the ſea, and* with much ado got into a haven.

2. *Soon after, when he kept ſheep, and ſaw the ſea now calm again,* he ſaid jeſtingly to *his fellow, that commended the calmneſſe of the ſea; The ſea would have dates again.*

3. Mor. *The fable ſignifieth, that uſe and experience, make us more wary amidſt dangers.*

123. Of the Peach-tree, and the Apple-tree.

1. *THe Peach-tree and the Apple-tree* were at a controverſie whether was the faireſt.

2. *When they had* ſtriven a long time one with another, with ſundry and ſharp debates; *a bramble out of the next hedg, bearing their conteſts, came to them, and ſaid;*

3. You have ſtriven enough and too much betwixt your ſelves; *be very quiet, and put an end to your brables.*

4 Mor. *The fable ſignifieth, that meaner men do oft times,* ſettle the controverſies *of their betters.*

124. Of

121. *De Puero, & Matre.*

1. PUer quidam, è ludo literario *librum ſocio clàm auferens*, ſuæ matri tradidit illum, quem mater cùm libenter accepiſſet, nec filium caſtigâſſet, rurſus puer alii veſtem clàm abſtulit, atque matri quoque detulit.

2. Quam cùm mater etiam libenter accepiſſet, puer caſtigatione carens, cùm plura in diem, ac majora *acreſcentibus annis* furaretur, demum publicè captus, ceu furti reus, *per quæſitores publicè damnatus eſt* mortis.

3. Sed cùm ad locum juſtitiæ duceretur, eumque mater gemebunda ſequeretur, impetratâ veniâ ut *matri ad aurem unum loqui verbum* liceret, ad eam converſus, *atq; os auri matris adhibens*, uti quippiam ſecreti dicturus, *aurum dentibus illi abſcidit.*

4. Mater verò *præ dolore exclamans, malis illi imprecatur.*

5. Tunc qui eum ducebant, cùm *ſupra modum criminabantur*, non ſolùm furti, ſed quòd tam *impius* fuit *in matrem.*

6. Ille *abſque rubore* inquit ad eos; *Nemini veſtrùm ſit mirum*, quòd aurem matris dentibus abſcidi, ipſa enim hujus meæ perditionis auctor eſt & cauſa

7. Quippe ſi me caſtigâſſet, cùm ei librum detuli, quem ſocio è ſcholis primùm clàm abſtuli, omiſſis *præ timore verberum* furtis, ad hoc in præſentiâ genus turpiſſimæ mortis non perveniſſem.

8. *Mor.* Fabula ſignificat, quod qui in delinquendo ab initio non caſtigatur, *facinoroſior in diem* efficitur.

122. *De Paſtore, & Mari.*

1. PAſtor quidam juxta littus maris pecudes paſcens, cùm mare ipſum ſemel placidum aſpiceret, *navigandi ſtudio captus*, oves pro daſylis commutavit; quibus *navi impoſitis*, cùm *in altum* jam *navigaret*, & *in tempeſtate* ſis ne ſpe ſalutis *fluctuaret*, quæ in navi ſunt ea omnia projecit, atque *in portum vix ſe recepit.*

2. Denuò cùm oves paſceret, ac rurſum mare jam tranquillum videret, ſuo conſocio ipſam maris tranquillitatem commendanti, *ridicule ait*; Mare iterum dactylos cupit.

3. *Mor.* Fabula ſignificat, quòd uſus & peritia nos reddunt in periculis cautiores.

123 *De Punicâ & Malo, arboribus.*

1. PUnica & malus, arbores, *de pulchritudine contendebant.*

2. Cùm diu inter ſe *variis & acerbis contentionibus certâſſent*; rubus, ex proximâ ſepe, hujuſmodi contentiones accipiens, acceſſit ad eas, atque inquit:

3. *Satis jam ſatis certatum inter vos eſt*; quieſcite admodum, & contentionibus finem imponite.

4. *Mor.* Fabula ſignificat, quòd minores majorum *lites* ſæpenumero *componunt.*

124. Of the Mole, and its Dam.

1. THe Mole is a living creature, blind by nature.
2. She ſaid once to her dam, I perceive a great ſmell.
3. A little after, ſhe ſaith again, I ſee a high chimney.
4. Again, a third time ſhe ſaith, I hear the noiſe of ſmith's hammers.
5. Her mother ſaid gently to her, O daughter, thou, as far as I perceive, art deprived not onely of thine eyes, but alſo of thy noſe and ears.
6 Mor. The fable ſignifieth, that bragging fellows, when they profeſſe great matters, are then moſt of all confuted in the malleſt.

125. Of the Waſps, the Partridges, and the Husband-man.

1. WHen once the waſps, and the partridges, being thirſty, were met together, they went to a country-man, begging drink of him, and promiſed, that they would abundantly requite him for his water.
2. For, the partridges promiſe to dig him his vineyard, ſo that his vines ſhould yield full cluſters of grapes.
3. And the waſps profer largely, that they would defend his vineyard, by going about it, and keep theeves away thence.
4. To whom the husband-man ſaid, I have two oxen, which though they promiſe nothing, do nevertheleſſe do the ſame work.
5. And therefore it is better for me, to give them water than you.
6. Mor. The fable ſignifieth, that we muſt not help to maintain them, that are idle and unprofitable.

126. Of Jupiter.

1. WHen Jupiter made a wedding, every living creature offered him preſents, each as they were able.
2. And the ſerpent pluck'd a Roſe, and offered it to Jupiter, holding it in her mouth.
3. But as ſoon as Jupiter ſaw her, he ſaid openly, Truly I receive preſents from all with a good will, but I do not do ſo from the ſerpent.
4. Mor. The fable ſignifieth, that any wiſe man ought to perſwade himſelf, that wicked men's preſents are not without treachery.

127. Of the Ape.

1. AN Ape is ſaid to bring forth two young-ones, towards one of which onely ſhe bears affection, and out of her affection doth nurſe it very diligently; but the other ſhe hateth, and careth not for it.
2. Now it fell out, that that which the Ape ſo dearly loved, was ſtrangled by her in her ſleep: wherefore that which was neglected, was brought up to perfect age, as the mother's onely joy.
3. Mor. The fable ſignifieth, that fortune without doubt, goeth beyond men's forecaſt.

124. *De Talpâ, & Matre.*

1. TAlpa cæcum animal naturâ eſt.
2. Hæc aliquando matri ait, *Ingentem ſentio odorem.*
3. Paulùm pòſt rurſum ait, *Excelſam aſpicio fornacem.*
4. Tertiò item ait; *Malleorum ſonitus audio fabrilium.*
5. Ei mater comiter ait; Heus filia, tu, uti percipio, non ſolùm oculis, ſed naſo, & auribus orba exiſtis.
6. *Mor.* Fabula ſignificat, quòd homines jactabundi, cùm *magna profitentur*, tunc vel maximè *in minimis redarguuntur.*

125. *De Veſpis, perdicibus, & Agricolâ.*

1. VEſpæ ſemel, & perdices, *ſiti concitæ*, cùm ſimul convenìſſent, ad ruſticum quendam tendunt, pòtum ab eo petentes; atque pollicentes, quòd illi pro aquâ largas referrent gratias.
2. Quippe perdices vineam fodere promittunt, quòd plenos vites producant racemos.
3. Veſpæ verò ſe vineam circumeundo cuſtodire, ac *fures* inde *amovere*, large offerunt.
4. Quibus agricola inquit, Duos habeo boves, qui cùm nihil promittunt, gandam hanc operam nihil minùs præſtant.
5. Itaque ſatius eſt mihi illis, quam vobis aquam præbere.
6. *Mor.* Fabula ſignificat, non eſſe illis ſubveniendum, qui *vani & inutiles ſunt.*

126. *De Jove.*

1. CUm *Jupiter nuptias celebraret*, cuncta animalia illi munera obtulerunt, *quæque pro viribus ſuis*
2. Verum enim ſerpens *Roſam legit*, & ore illam tenens *Jovi* obtulit.
3. At *Jupiter* ut eum aſpexit, palàm inquit, Ab omnibus dona libenter equidem accipio; verùm a ſerpente id haud quaquam facio.
4. *Mor.* Fabula ſignificat, Improborum munera non eſſe ſine dolis, quivis prudens ſibi perſuadere debeat.

127. *De Simiâ.*

1. SImia duos catulos párere fertur, quorum *ad unum* duntaxat *afficitur*, & ex affectu illum diligentiſſimè nutrit; alterum vero odit, negligitque.
2. Contigit autem, quòd *qui in deliciis habebatur*, à ſimiâ in ſomnis fuit ſuffocatus; quamobrem qui neglectus erat, ad perfectam uſque ætatem, ceu *matris deliciæ*, fuit educatus.
3. *Mor.* Fabula ſignificat, quòd *hominum prudentiam fortuna proculdubio ſuperat.*

128. *De*

128. Of the Flea.

1. When a flea had *one time* bitten one, *and when he was catch'd, was asked. VVho he was, that offered to eat up his limbs*; *he said, That he was one of that sort of living creatures, to which nature had appointed, that they should* live *on that fashion*; *and that he would not kill him, seeing he could not do him much hurt.*

2. *But the man smiled, and said to him, Thou shalt by so much the rather be killed by my hands, because it is not lawful to hurt any one, more or less,* without cause.

3. Mor. *The fable signifieth, that we ought not to pitty wicked men, whether they offend lesse or more.*

129. Of the Flea, and the Man.

1. A *Flea skipping* after its wonted fashion, *setled upon a mans foot, and* bit *him hard.*

2. *At which biting, the man being* greatly vexed, *took the flea, and would have* crushed *her* with his nails.

4. *But the flea skipping out of his hands, escaped death.*

3. *Then the man exclaimed, and said, O* Hercules, *thou queller of evil things, why didst thou not come, and help me to suppresse this flea?*

5 Mor. *The fable signifieth, that one ought to crave Gods assistance, not in every the least, but in great and weighty matters.*

130. Of the Pismires, and the Grashopper.

1. *IT was about* mid-winter, *when the pismires laid their wheat abroad in the sun.*

2. *Which a grashoper seeing, when she was* almost starved with hunger, *she went to them, and intreated them to give her some wheat to eat.*

3. *But when the pismires asked her, VVhat she did in summer, and whether she stood* idle, and doing nothing *or no, all that season?*

4. *The grashopper answered them, I neither stood idle, or doing nothing; but I sang,* whereby I eased their toil, that travelled upon the way.

5. *VVhich when they heard, the pismires laughed, and said; If thou sangest in summer,* to delight travellers; *dance now, for fear least thou* be starved with cold.

6. Mor. *The fable signifieth, that he that doth not do things that are to be done, in their seasons,* falls into extremities, *when he doth not think of it.*

131. Of the Husband, and his Wives.

1. *IT was the spring-time, wherein one that had been* nicely brought up, *because he was neither young nor old, (for he was* half hoary-haired) *married two wives together; the one antient in years, and the other somewhat young.*

2. *VVhen they dwelt all in one house together, the old wife, that she might allure her husband wholly to love her, felt her husband's head every day, and pulled away his black hairs.*

3. *Out of a like desire, the younger, that she might get him away out of the old woman's*

128. *De Pulice.*

1. PUlex cùm quendam *morsu* aliquando *stimulâsset*, captusq; rogaretur, Quisnam esset, qui membra ei depasceret, ait, Se ex eo animalium genere esse, quibus à naturâ datum esset, ut eo pacto *vitam vivant*, nec eum occidere velit, cùm multum mali facere ipse illi nequeat.

2. At homo ille subridens, inquit ad eum, eò magis meis necaberis manibus, quoniam nec multùm nec parùm, *absre*, quampiam lædere licet.

3. *Mor.* Fabula significat, quod malorum licèt parùm vel multùm delinquant, miserere haud oportet.

129. *De Pulice, & Homine*

1. PUlex *suo solito more* saltans, super hominis pedem resedit, illumque *morsu acriter pupugit.*

2. Quâ punctione homo *irâ graviter concitus* pulicem cepit, & *unguibus obtundere* voluit.

3. Sed pulex manibus exiliens, mortem vitavit.

4. Tum homo exclamans, ait; O *Hercules, malorum exstinctor*, ecquid mihi in hunc opprimendum præsens non fuisti?

5. *Mor.* Fabula significat, quòd non in minimis, sed in magnis arduisque rebus à Diis auxilium quis implorare debet.

130. *De Formicâ, & Cicadâ.*

1. HYemis erat *medium*, cùm formicæ *sparsim* triticum *apricabant.*

2. Quod cicada aspiciens, cùm *inediâ conficeretur*, accessit ad eas; ac triticum, pro alimoniâ ut sibi concederent, oravit.

3. At cùm formicæ eam rogarent, Quidnam æstate fecerit, num *segnis & otiosa* eo tempore steterit?

4. Illi cicada ait: neque segnis aut otiosa steti, sed *eantu cecini, quo laborem viæ viantibus levabam.*

5. Quâ re auditâ, formicæ subridentes inquiunt, Si æstate ceciniſti, ut *viantes delectares*, nunc salta, nè *frigore conficiaris.*

6. *Mor.* Fabula significat, quòd quiquæ facienda sunt, suo tempore non facit, is *in angustias* (quando non putat) *incidit.*

131. *De Viro, & Uxoribus.*

1. TEmpus erat veris, quo quidam *in deliciis educatus*, cùm nec juvenis nec senex esset, (*semicanus* enim erat capillis) duas simul duxit uxores; unam quidem *natu grandem*, alteram verò juniorem.

2. Cùm omnes eandem habitarent domum, uxor anus ut virum in amorem sui pelliceret, quotidie viri caput pertrectans, nigros illi avellebat capillos.

3. Pari studio junior, ut ab anûs consuetudine illum amoveret, albos

woman's company, plucked out his white hairs.

4. *At the laſt, they ſo pilled him, that they made their husband bald and ridiculous,* to his utter diſgrace.

5. Mor. *The tale ſignifieth, that there is no better way of health for old men, than to be without women, and eſpecially young ones;* unleſs they would have themſelves quite undone.

132. Of one that promiſed Impoſſibilities.

1. A *Poor man being ſick and ſore pained, when he was* given over by the Phyſitians, *beſought the gods, and promiſed them, that if they would reſtore him his health again, he would offer them an hundred oxen for a ſacrifice.*

2. *But when his wife heard him, and asked him,* Where wilt thou have theſe, *if thou recover? He ſaid:*

3. *Why, doſt thou think that I ſhall ariſe hence, that the gods may require theſe things of me?*

4. Mor. *The fable ſignifieth, that* many are forward to promiſe, what they never mean to perform in good earneſt.

133. Of the Frogs.

1. *TWo Frogs were fed in a fen; but in ſummer time, when the fen was dried up, they quite forſook that, and ſought out another; but they light upon a deep well.*

2. *Which as ſoon as they ſaw, one ſaid to the other, Ho, doſt thou hear, let us go down into this well?*

3. *She made anſwer, and ſaid, If then the* water ſhall dry up here, *how ſhall we get up again?*

4. Mor. *The fable ſheweth, that we ought not to* ſet upon things unadviſedly.

134. Of the Dog, and the Cock.

1. A *Dog and a Cock,* having made a league of amity, *undertook a journey.*

2. *And when the night came upon them; the Cock got up into a tree, and ſlept; but the dog ſlept at* the root of a hollow tree.

3. *When the cock crew in the night, as he uſes to do, a fox, as ſoon as ſhe heard him, ran to him, and ſtanding below, intreated him to come down to her, becauſe ſhe deſired to embrace a living creature, ſo commendable for ſong.*

4. *But when he had bid, that ſhe ſhould firſt call the porter, who ſlept at the bottom of the tree; that after he had opened the door, he might come down; and as ſhe ſought him, that ſhe might call him;* the dog preſently ſtarting out, tare her all to pieces.

5 Mor. *The fable ſignifieth, that wiſe men do by a ſleight, ſend their inſulting enemies to them that are ſtronger.*

135. Of the Lion, and the Boar.

1. A *Lion and a Bear having got a* great Fawn *betwixt them,* fought about it.

2. *Thereupon,* being ſorely wounded one by another, *they lay down weary, after they were taken with a* dizineſs, upon their ſore fight.

3. *Now the fox* going about and about, *when he ſaw them both laid, and the fawn lying betwixt them, ſtept in betwixt them to it, and ſnatcht it up, and ran his* way.

4. *But*

albos evellebat capillos.

4. Postremo ità illum depilârunt, ut calvum ac ridiculum, *non sine summo opprobrio*, virum reddiderint.

5. *Mor.* Fabula significat, quòd nulla melior senibus salus existit, quàm fœminis carere, & maximè junioribus, *nisi penitùs obrui se velint.*

122. *De impossibilia promittente.*

1. VIr pauper ægrotans, & malè affectus, cùm *à medicis desperatus* esset, deos rogabat, pollicens, si sanitatem ei rursus restituerent, centum boves ipsis oblaturum esse in sacrificium.

2. Uxore autem ejus, audiente; & *Ubi tibi hæc*, si convalueris? Ille ait;

3. Putas enim surgere me hinc, ut dii hæc à me repetant?

4. *Mor.* Fabula significat, *multos facilè polliceri, quæ re comprobare non sperant.*

133. *De Ranis.*

1. RAnæ duæ in palude pascebantur, æstate autem siccata palude, illâ derelictâ, quærebant alium; cæterùm profundum invenerunt puteum.

2. Quo viso, altera alteri inquit, Descendamus, heus tu, in hunc puteum.

3. Illa respondens, ait, Si igitur & hîc *aqua aruerit*, quomodo ascendemus?

4. *Mor.* Fabula declarat, non oportere *inconsideratè res aggredi.*

134. *De Cane, & Gallo.*

1. CAnis & Gallus, *inità societate*, iter faciebant.

2. Vesperâ autem superveniente, gallus conscensâ arbore dormiebat, at canis ad *radicem arboris excavatæ.*

3. Cùm gallus ut assolet, noctu cantâsset, vulpes ut audivit, accurrit, & stans inferiùs, ut ad se descenderet, rogabat, quòd cuperet commendabile adeò cantu animal complecti.

4. Cùm autem is dixisset, ut *janitorem* priùs *excitaret* ad radicem dormientem, ut cùm ille aperuisset, descenderet; & illâ quærente ut ipsum vocaret, *canis statim prosiliens eam dilaceravit.*

5. *Mor.* Fabula significat, prudentes homines inimicos insultantes ad fortiores *æstu* mittere.

135. *De Leone, & Urso.*

1. LEo & ursus simul *magnum* nacti *hinnulum*, *de eo pugnabant.*

2. *Graviter* igitur *à seipsis affecti, ut ex multâ pugna* etiam *vertigine* corriperentur, defatigati jacebant.

3. Vulpes autem *circùm circâ eundo*, ubi prostratos eos vidit, & hinnulum in medio jacentem, hunc *per utrosque percurrendo* rapuit; *fugiensque abivit.*

4. At

4. *But they indeed saw him; but because they were not able to rise, they said, VVoe is us, poor wretches, because we have taken pains for the fox.*

5. Mor. *The fable signifieth, that* whilst some take pains, others go away with the gains.

136. Of the Bat, the Bramble, and the Cormorant.

1. A *Bat, and a Bramble, and a Cormorant,* having made a league of partnership, *resolved* to turn Merchants.

2. *Thereupon the bat having borrowed* Money, threw it in to the stock; *the bramble took a Suit with her; and the cormorant being the third, brought Brasse: and* they put to sea.

3. Now *when a great Storm arose, and the Ship was overwhelmed, and every thing lost, they themselves* escaped to land.

4. Since *that time therefore, the cormorant sits alwaies near the sea-shores, to see whether the sea any where casts up brasse.*

5. *And the bat* being afraid of creditors, *doth not appear on the day time, but goeth out to feed by night.*

6. *The bramble* catcheth hold of the cloaths of them that go by, *seeking if any where she can find her own.*

7. Mor. *The fable signifieth, that we* fall again afterwards to those things, *which we most minde.*

137. Of the Peacock, and the Jack-daw.

1. THe *Peacock intreated the birds, being about to make a king, that they would make choice of her, for her beauty.*

2. *Now,* when all passed their votes for her, *the jack-daw* making a speech, *said:*

3. *But if, when thou art King, the eagle begin to pursue us, how wilt thou releive us.*

4. Mor. *The fable signifieth, that princes ought to be chosen, not onely for their gallantry, but also for their fortitude and prudence.*

138. Of the wild-Boar, and the Fox.

1. A Wild-boar *standing by a tree,* whetted his tushes.

2. *The fox asking him the reason, why he whetted his tushes,* there being no necessity, *he said;*

3. I do not this without cause; *for if danger come upon me, it will then be in vain for me to be busie, in whetting my tusks; but I must use them, being prepared aforehand.*

4. Mor. *The fable signifieth, that one ought to be prepared against a danger.*

139. Of the Lark.

1. A *Lark being caught in a snare, lamented, and said:*

2. *Woe is me, miserable and unhappy bird, I have stolen no bodie's gold, nor silver, nor any other pretious thing.*

3. But, a small corn of wheat, *hath been the occasion of my death.*

4. Mor. *This fable* aimeth at them, *that undergo great danger for unprofitable gain.*

140. Of

4. At illi videbant quidem ipsum, sed quia non poterant surgere, Nos miseros dicebant quia vulpi laboravimus.

5. *Mor.* Fabula significat, *aliis laborantibus, alios lucrari.*

136. *Vespertilio, & Rubus, & Mergus.*

1. VEspertilio, & Rubus, & Mergus, *initâ societate, mercatoridm* decreverunt vitam agere.

2. Itaque vespertilio *argentum* mutuata *projecit in medium*; rubus vestem secum accepit; mergus tertius, æs: & *navigaverunt.*

3. Tempestate autem vehementi obortâ, & navi eversâ, omnibus perditis, ipsi *in terram evaserunt.*

4. *Ex illo* igitur mergus littoribus semper assidet, num quopiam æs ejiciat mare.

5. Vespertilio verò, *creditores timens*, interdiu non apparet, noctu ad pabulum exit.

6. Rubus *prætereuntium vesti inhæret*, sicubi suam cognoscat quærendo.

7. *Mor.* Fabula significat, nos *in ea* quibus incumbimus, *in posterum recidere.*

137. *De Pavone, & Monedulâ.*

1. AVibus creaturis Regem, pavo orabat, ut se ob pulchritudinem eligerent.

2. *Eligentibus* autem *eum omnibus*, monedula, *susceptο sermone* ait:

3. Sed si, te regnante, aquila nos persequi aggressa fuerit, quomodo nobis opem feres?

4. *Mor.* Fabula significat, Principes non modò propter pulchritudinem, sed ob fortitudinem, & prudentiam eligi oportere.

138. *De Apro sylvestri, & Vulpe.*

1. *Aper agrestis* cuidam arbori adstans, *dentes acuebat.*

2. Vulpe rogante causam, quare *nullâ propositâ necessitate* dentes acueret ait;

3. *Non absque hoc facio*; nam, si me periculum invaserit, nequaquam me tunc acuendis dentibus occupatum esse oportebit, sed potiùs paratis uti.

4. *Mor.* Fabula significat, adversus periculum præparatum esse oportere.

139. *De Cassitâ.*

1. CAssita laqueo capta, plorans, dicebat;

2. Hei mihi miseræ & infelici volucri, non aurum surripui cujusquam, non argentum, non aliud quicquam pretiosum.

3. *Granum* autem *tritici parvum* mortis mihi causa fuit.

4. *Mor.* Fabula *in eos tendit*, qui ob inutile lucrum, magnum subeunt periculum.

140. Of the Hind-Calf.

1. THe Hind-Calf said once to the Hart:

2. Sir, thou art both bigger and swifter than the dogs, and besides thou bearest huge horns for revenge; why then art thou so afraid of them?

3. And he smiling, said, My son, these things are true indeed; but this one thing I know, that when I hear the barking of a dog, I am presently, I know not how set a running.

4. Mor. The fable signifieth, that they that are by nature fearful, can be made stout by no admonition.

141. Of the covetous Man.

1. A Covetous man, when he had sold all his goods, and made a gold wedge, he buried it in a place, burying there also both his mind and his reason, and going by it every day, looked at it.

2. Now, one of his work folks, by minding it, came to know it; and digged up the wedge, and stole it.

3. After this, he went himself also: and seeing the place empty, he began to lament, and pull off his hair.

4. When one saw him thus taking on, and understood the reason, he said:

5. O Sir, be not so sad, for whilst you had the gold, you had it not.

6. Therefore take a stone, and hide it in stead of thy gold, and suppose it to be thy gold, for it will do the same service: for, as far as I perceive, when thou hadst the gold, thou madst no use of it.

7. Mor. The fable signifieth, that the possession of a thing is nothing worth, unless use be made of it.

142. Of the Geese, and the Cranes.

1. THe Geese and the Cranes fed in the same meadow.

2. And when they saw the fowlers, the Cranes quickly flew away, because they were light: but when the Geese tarried behind, because of the weight of their bodies, they were taken.

3. Mor. The fable signifieth, that in the sacking of a city, poor men easily get away: but rich men being taken prisoners, are made slaves.

143. Of the Tortoise, and the Eagle.

1. A Tortoise intreated an Eagle, that she would teach her to flie.

2. But when she told her, that this was quite different from her nature, she pressed upon her the more with intreaties.

3. Therefore she took her in her tallons, and bare her up a great height: and thence let her down.

4. But she fell upon rocks, and was dashed to pieces.

5. Mor. The fable signifieth, that many have done themselves hurt, who in their endeavours have not hearkened to them that were wiser.

140. *De Hinnulo.*

1. HInnulus aliquando Cervo ait;

2. Pater, tu & major & celerior canibus, & *cornua* præterea *ingentia* geſtas ad vindictam; cúrnam igitur ſic cos times?

3. Et ille ridens ait; Vera quidem hæc inquit, fili: unum verò ſcio, quòd cùm canis latratum audivero, *ſtatim ad fugam, neſcio quo modo, efferor.*

4. *Mor.* Fabula ſignificat, naturâ timidos, nullâ admonitione fortificari.

141. *De Avaro.*

1. AVarus quidam cùm omnia ſua bona vendidiſſet, & *auream glebam* feciſſet, in loco quodam infodit, unà defoſſo illic & animo ſuo & mente, atque quotidiè eundo ipſam videbat.

2. Id autem *ex operariis quidam* obſervando cognovit, & refoſſam glebam abſtulit.

3. Poſt hæc & ille profectus, & vacuum locum videns, lugere cæpit, & *capillos evellere.*

4. Hunc cùm quidam vidiſſet, ſic plorantem, & cauſam audiviſſet;

5. Nè ſic, ait, ô tu triſtare; neque enim habens aurum habebis.

6. Lapidem igitur pro auro acceptum reconde, & puta tibi aurum eſſe; *eundem* enim *tibi uſum præſtabit*, nam, ut video, neq; cùm aurum erat, utebare.

7. *Mor.* Fabula ſignificat, nihil eſſe poſſeſſionem niſi uſus adfuerit.

142. *De Anſeribus, & Gruibus.*

1. ANſeres & grues in eodem prato paſcebantur.

2. Venatoribus autem viſis, grues, quòd eſſent leves, ſtatim evolaverunt; anſeres verò *ob onus corporum* cùm manſiſſent, capti fuerunt.

3. *Mor.* Fabula ſignificat, quòd *in expugnatione urbis*, inopes facilè fugere, divites autem ſervire captos.

143. *De Teſtudine, & Aquilâ.*

1. TEſtudo orabat aquilam, ut ſe volare doceret.

2. Eâ autem admonente *procul* hoc *à naturâ ipſius eſſe*, illa magis precibus inſtabat.

3. Accepit igitur ipſam unguibus, & in altum ſuſtulit; inde demiſit.

4. Hæc autem in petras cecidit, & contrita eſt.

5. *Mor.* Fabula ſignificat, multos, quia in *contentionibus* prudentiores non audiverunt, ſeipſos læſiſſe.

144. Of the Hinde.

1. A *Hinde being* blind of one eye, *fed upon the ſhoar, having* the well eye to*wards the land, becauſe of the hunters, and the other towards the ſea, whence ſhe ſuſpected nothing.*

2. *But ſome that ſailed by, and ſuppoſed this, ſhot her.*

3. *Now ſhe bewailed her ſelf, becauſe ſhe had ſuffered nothing from whence ſhe feared; and was betrayed by that, which ſhe thought would do her no hurt.*

4 Mor. *The fable ſignifieth, that oftentimes theſe things do us good, which ſeem to be hurtful for us; and thoſe things do us hurt, which ſeem good for us.*

145. Of the Hinde, and the Lion.

1. A *Hinde running away from the hunters, entred into a cave.*

2. *And when ſhe had light upon a Lion there, ſhe was caught by him.*

3. *And as ſhe died, ſhe ſaid, Woe is me! ſtriving to out-run men, I have light upon one, that is* the moſt cruel of all wilde beaſts.

4. Mor. *The fable ſignifieth, that many men, whilſt they avoid ſmall perils, run into great ones.*

146. Of the Hinde, and the Vine.

1. A *Hinde running away from the Hunters,* lay hid in a Vine.

2. *Now when they had paſſed by a little, the Hinde thinking, that ſhe now* lay very cloſe, *began* to browſe the leaves of the vine.

3. *But when they were ſtirred, the hunters turning back, and ſuppoſing that which was true, that ſome beaſt was hid under the leaves,* they ſhot the hinde through with their arrows.

4. *And ſhe dying, ſaid ſuch words as theſe, I am juſtly ſerved; for I ought not to have hurt the vine, which preſerved me.*

5. Mor. *The fable ſignifieth, that God puniſheth thoſe, that* wrong their bene*factors.*

147. Of the Aſſe, and the Lion.

1. A *Cock once fed with an Aſſe.*

2. *And when a Lion ſet upon the Aſſe, the Cock crew; and the Lion (for they ſay that he is afraid at the crowing of a Cock) ran away.*

3. *But the aſſe thinking, that he ran away becauſe of him,* preſently made after the lion.

4. *And as he purſued him a good way off, where the cock's crowing could no more be heard, the lion turned back, and worried him.*

5. *But he, as he died, cried out, Woe is me, wretched and mad-aſſe I* for what *have I* ruſhed into the battel, *that were not born of fighting parents.*

6. Mor. *The fable ſignifieth, that many men have ſet upon their enemies, that have* crouched on purpoſe, *and ſo have been ſlain by them.*

148. Of

144. *De Cervâ.*

1. CErva *altero obcæcata oculo*, in littore paſcebatur, *ſanum oculum* ad terram propter venatores habens, alterum verò ad mare, unde nihil ſuſpicabatur.

2. Præternavigantes autem quidam, & hoc conjectantes, ipſam ſagittarunt.

3. Hæc autem ſeipſam lugebat, quòd unde timuerat, nihil paſſa foret; quod non putabat malum allaturum, ab eo proditam.

4. *Mor.* Fabula ſignificat, ſæpe quæ nobis noxia videntur utilia fieri: quæ verò utilia, noxia.

145. *De Cervâ, & Leone.*

1. CErva venatores fugiens, in ſpeluncam ingreſſa eſt.

2. In leonem autem ibi cùm incidiſſet, ab eo comprehenſa eſt.

3. Moriens autem dicebat; Hei mihi, homines fugiens, in *ferrarum immittiſſimum* incidi.

4. *Mor.* Fabula ſignificat, multos homines, dum parva fugiunt pericula, in magna incurrere.

146. *De Cervâ, & Vite.*

1. CErva venatores fugiens, *vite delituit.*

2. Cùm præteriiſſent autem parumper illi, cerva *prorſus* jam *latere* arbitrata, *vitis folia paſci* incepit.

3. Illis verò agitatis, venatores converſi, &, quod erat verum, arbitrati, animal aliquod ſub foliis occultari, *ſagittis confecerunt cervam.*

4. Hæc autem moriens talia dicebat, Juſta paſſa ſum, non enim offendere oportebat, quæ me ſervâret.

5. *Mor.* Fabula ſignificat, qui *injuriâ benefactores afficiunt*, à Deo puniri.

147. *De Aſino, & Leone.*

1. CUm aſino gallus aliquando paſcebatur.

2. Leone autem aggreſſo aſinum, gallus exclamavit, & leo (aiunt enim hunc galli vocem timere) fugit.

3. At aſinus ratus propter ſe fugere, *aggreſſus eſt ſtatim leonem.*

4. Ut verò procul hunc perſecutus eſt, quò non ampliùs galli perveniebat vox, converſus leo devoravit.

5. Hic verò moriens clamabat, Me miſerum & dementem! ex pugnacibus enim non natus parentibus, *cujus gratiâ in aciem irrui?*

6. *Mor* Fabula ſignificat, pleroſque homines, inimicos, qui *ſe de induſtriâ humiliarunt*, aggredi, atque ita ab illis occidi.

148. Of the Gardiner, and his Dog.

1. A *Gardiner's dog fell into a well: now the gardiner went down himſelf into the well, to take him out thence.*

2. *But the dog thinking that he came to ſouſe him in deeper, turned and bit the Gardiner.*

3. *Now he returning with the ſmart, ſaid, I am rightly ſerved: for why did I ſtrive to ſave one, that would kill himſelf.*

4. Mor. *The fable is againſt unjuſt and ingrateful perſons.*

149. Of the Swine, and the Dog.

1. A *Swine and a Dog* miſcalled one another.

2. *And the Swine ſware by* Venus, *that without all queſtion, he* would rend the dog with his teeth.

3. *At theſe words, the dog ſaid* tauntingly, *Thou doſt well to ſwear to us by* Venus, *for thou ſhewest, thou art well beloved of her, who by no means admitteth any one, that taſteth thy unclean fleſh, into her chappel.*

4. *The Swine ſaid to him again, The goddeſſe therefore* makes greater ſhew that ſhe loves me, *for this very reaſon: for ſhe utterly diſlikes any one that killeth me, or hurteth me any way. But* thou ſtinkeſt both alive and dead.

5. Mor. *The fable ſignifieth, that diſcreet Oratours can* handſomely *turn, what their enemies object, to their own commendation.*

150. Of the Sow, and the Bitch.

1. A *Sow and a Bitch* fell out about their fruitfulneſs.

2. *Now the bitch ſaid, That ſhe was the moſt fruitful of all creatures, that have feet.*

3. *And the Sow at theſe words ſaid,* But *when thou ſayeſt theſe words, know, that thou* whelpeſt blind puppies.

4. Mor. *The fable ſignifieth, that things are judged on, not by their ſpeed, but by their perfection.*

151. Of the Serpent, and the Crab.

1. A *Serpent lived with a Crab, having* made a league of friendſhip with him.

2. *Therefore the Crab* being plain in behaviour, *adviſed him, that he would change his ſubtilty: but* he did not do as he would have him.

3. *Therefore when the crab had watched him aſleep, and* had pincht him as hard as he could, *he killed him.*

4. *And when the ſerpent, after he was dead, was ſtretch'd out in length, he ſaid, Thou ſhouldeſt have been thus ſtreight and plain heretofore, and then thou hadſt not* ſuffered *this* puniſhment.

5. Mor. *The fable ſignifieth, that they rather receive the hurt, that* ſet upon their friends by a wile.

152. Of

148. *De Olitore, & Cane.*

1. OLitoris Canis in puteum decidit; olitor autem ipſum illinc extracturus, deſcendit & ipſe in puteum.
2. Ratus autem canis acceſſiſſe, ut ſe *inferiùs magis obrueret*, converſus olitorem momordit.
3. Hic autem cum dolore reverſus, Juſta inquit patior; nam cur unquam *ſui interfectorem* ſervare ſtudui?
4. *Mor.* Fabula eſt in injuſtos, & ingratos.

149. *De Sue, & Cane.*

1. SUs & canis *mutuò convicibantur.*
2. Et ſus jurabat per *Venerem* proculdubiò *dentibus diſciſſurum canem.*

3. Canis verò ad hæc *diſſimulanter* dixit, Benè per *Venerem* nobis juras, ſignificas enim abipſa vehementer te amari; quæ impuras tuas carnes deguſtantem nullo pacto in ſacellum admittit.
4. Eiſus, Propter *hoc* igitur *magis præ ſe fert* dea *amare me*; nam occidentem, aut alio quovis modo lædentem me, omnino averſatur: *Tu* tamen *malè oles, & viva & mortua.*
5. *Mor.* Fabula ſignificat, prudentes Oratores, quæ ab inimicis objiciuntur, *artificioſè* in laudem convertere.

150. *De Sue, & Cane.*

1. SUs & Canis *de fœcunditate certabant.*
2. Dixit verò canis ſe fœcundam eſſe maximè pedeſtrium omnium.

3. Et ſus occurrens ad hæc inquit, Sed cùm hæc dicis, ſcito *cæcos* te *catulos parere.*
4. *Mor.* Fabula ſignificat, nòn in celeritate res, ſed in perfectione judicari.

151. *De Serpente, & Cancro.*

1. SErpens unà cùm Cancro vivebat, *initâ cùm eo ſocietate.*
2. Itaque cancer *ſimplex moribus*, ut & ille aſtutiam mutaret, admonebat; hic autem *minimè obediebat.*
3. Cùm obſervâſſet igitur cancer ipſum dormientem, & *pro veribus compreſſiſſet* occidit.
4. At ſerpenti poſt mortem extenſo, ille ait: Sic oportebat antehac *rectum & ſimplicem* eſſe; neque enim hanc *pœnam* dediſſes.

5. *Mor.* Fabula ſignificat, qui *cum dolo amicos adeunt*, ipſos offendi pœtiùs.

152. Of the Shepheard, and the Woolf.

1. A *Shepheard found a* woolf's whelp newly littered, *and took it up, and brought it up with his dogs.*

2. *And when it was grown up, if at any time a woolf had catched a ſheep, he alſo himſelf made after him with the dogs.*

3. *But when the dogs once could not overtake the woolf, and therefore came back again, he followed him, that when he had overgot him, he might* partake of the prey, *as well as the woolf; and came thence back again.*

4. *But if a woolf had not catcht a ſheep without, he himſelf killed one privately, and ate it with the dogs.*

5. *Till when the ſhepheard had* gueſſed and found out the matter, *he* hang'd him on a tree, *and killed him.*

6. Mor. *The fable ſignifieth, that a naughty nature doth not breed good manners.*

153. Of the Lion, and the Woolf.

1. A *Lion, when he was old, was ſick, and lay in his den.*

2. *Now the other beaſts, except the fox, had come to their king, to ſee how he did.*

3. *The woolf therefore* taking an occaſion, *accuſed the fox to the lion, as if he did* not care for *the lord of him and them all; and therefore did not come to viſit him.*

4. *In the mean time, the fox was there, and heard the laſt words of the woolf; and the lion grumbled againſt her.*

5. *But* having beg'd a time to make her apology, *ſhe ſaid, And* which *of them that have aſſembled,* hath done ſo much good as I, *which have gone about all parts, and have* enquired *and learned* a medicine of a phyſician for you?

6. *And when the lion had forthwith commanded, that ſhe ſhould* tell the receipt, *ſhe ſaid, If after a live woolf be flead,* you put his warm skin about you.

7. *And as the woolf lay, the fox laughed, and ſaid, Thus thou muſt not perſwade our lord to ill will, but to good will.*

8. Mor. *The fable ſignifieth,* that he that is daily plotting, doth bring the halter upon his own neck.

154. Of the Woman.

1. A *Woman had a drunken husband; and ſhe, to free him from his diſtemper,* deviſed ſuch a trick as this.

2. *For when ſhe had obſerved him* overgone with drink, *and* ſenſleſſe like a dead man, *ſhe took him upon her ſhoulders, and carried him into* a burying vault; *and there laid him, and went away.*

3. Now *when ſhe ſuppoſed he was ſober, ſhe went and knockt at the door of the burying vault.*

4. *And when he ask'd,* Who is that, that knocks at the gate? *his wife anſwered:*

5. It is I, *that bring meat for them that are dead.*

6. *And he replyed,* O *good wife,* bring me nothing to eat, but ſomething to drink; *for,* thou makeſt me ſad, *ſeeing thou mentioneſt meat, and not drink.*

7. *But ſhe ſaid, as ſhe wailed and ſtruck her breaſt, Wo is me poor woman! for* I have done no good neither by my ſleight.

8. *For you, husband, are not onely not amended, but* you are become worſe than you

152. *De Paſtore, & Lupo.*

1. PAſtor *nuper natum lupi catulum* reperit, ac ſuſtulit, unàque cum catulis nutrivit.

2. At cùm adoleviſſet, ſi quando lupus ovem rapuiſſet, cum canibus & ipſe perſequebatur.

3. Cùm canes verò aliquando non poſſent aſſequi lupum, atque ideo reverterentur, ille ſequebatur, ut cùm ipſum aſſecutus eſſet, *particeps foret venationis* ut lupus; inde redibat.

4. Sin autem lupus extrà non rapuiſſet ovem, ipſe clàm occidens, unà cum canibus comedebat.

5. Donec paſtor cùm *conjectâſſet, & intellexiſſet rem, de arbore ipſum ſuſpendit*, & occidit.

6. *Mor.* Fabula ſignificat, naturam parvam bonos mores non nutrire.

153 *De Leone, & Lupo.*

1. LEo, cùm conſenuiſſet, ægrotabat jacens in antro.

2. Acceſſerant autem viſitatura regem, præter vulpem, cætera animalia

3. Lupus igitur *captâ occaſione* accuſabat apud Leonem vulpem, quaſi *nihili facientem* ſuum omnium dominum, & propterea neque ad viſitationem profectam.

4. Interim affuit vulpes, & ultima audivit lupi verba; leo igitur contra eam infremuit.

5. Sed *defenſionis tempore petito*, Et *quis*, inquit, eorum qui convenerunt *tantùm profuit, quantùm ego*, quæ in omnem partem circuivi, & *medicamentum pro te à medico quæſivi*, & didici?

6. Cùm autem leo ſtatim, ut *medicamentum diceret*, imperâſſet, illa inquit, Si lupo vivente excoriato, ipſius *callidam pellem induxeris*.

7. Et lupo jacente, vulpes ridens ait, Sic non opertet dominum ad malevolentiam movere, ſed benevolentiam.

8. *Mor.* Fabula ſignificat, eum *qui quotidiè machinatur, in ſeipſum laqueum vertere*.

154. *De Muliere.*

1. MUlier quædam virum ebrium habebat, ipſum autem à morbo liberatura, *tale quid commenta eſt*.

2. *Aggravatum* enim ipſum *ab ebrietate* cùm obſervâſſet, & *mortui inſtar inſenſatum*, in humeros elevatum, in *ſepulchretum* allatum depoſuit, & abivit.

3. Cùm verò ipſum jam ſobrium eſſe conjectata eſt, profecta januam pulſavit ſepulchreti.

4. Ille autem cùm diceret, *Quis eſt, qui pulſat januam?* uxor reſpondit;

5. Mortuis cibaria ferens *ego adſum*.

6. Et ille, *Non mihi comeſſe, ſed bibere*, O optima, *adfer*; *triſtem* enim *me reddis*, cùm cibi, non potûs meminiſti.

7. Hæc autem pectus plangendo; Hei mihi miſeræ, inquit, nam *neque æſtu profui*.

8. Tu enim, vir, non ſolùm non emendatus es, ſed *pejor* quoque *teipſo evaſiſti*;

you were; your diſtemper is grown to an habit to you.

9. Mor. *The fable ſignifieth, that we muſt not continue in bad actions; for cuſtome lets upon a man ſometimes, even whether he will or not.*

155. Of the Swan.

1. A *Rich man kept both a goose and a ſwan, yet not for the ſame purpoſes, but the one for to ſing, and the other for his table.*

2. *But when the goose was to ſuffer thoſe things for which he kept her, it was night, and the time did not permit to diſcern them both*

3. *Now the ſwan being had away in ſtead of the goose, he ſung a ſong, as an entrance to his death; and diſcovered his nature by the ſong, and ſo eſcaped death by the ſweetneſs of his ſinging.*

4. Mor. *The fable ſignifieth, that muſick oftentimes deferreth death.*

156. Of the Black-More.

1. O*Ne bought a Black-more, thinking that he had ſuch a colour, through the negligence of him that had him before.*

2. *And after he had taken him into his houſe, he uſed all kind of waſhing towards him, and ſtrove to make him clean with all kind of baths.*

3. *But he could not alter his colour; but the ſmart bred a diſeaſe.*

4 Mor. *The fable ſignifieth, that natures remain, as they were bred at the firſt.*

157. Of the Swallow, and the Crow.

1. T*He Swallow and the Crow ſtrove which was the fairer.*

2. *And the Crow anſwered and ſaid unto her, But thy beauty looks gay in the ſpring-time, but my body laſteth in winter.*

3. Mor. *The fable ſignifieth, that the laſtingneſs of a body is better, than the handſomneſſe.*

157. Of the Owl.

1. A N *Owl hanged out at a window.*

2 *Now a bat went and aſked her the reaſon, why ſhe was ſilent on the day, and ſang on the night?*

3. *And when ſhe ſaid, ſhe did not this for nothing; (for ſhe ſaid, ſhe had been once caught by ſinging on the day, and therefore ever ſince ſhe wiſely avoided it; the bat ſaid, But thou muſt not only take heed, when it doth thee no good; but thou ſhouldeſt have done it before thou waſt caught.*

4 Mor. *The fable ſignifieth, that in misfortunes, repentance is unprofitable.*

158. Of the Cockles.

1 A *Country man's ſon* roſted Cockles.

2. *And when he heard them* chirp, *he ſaid, O ye baſe living creatures, do you ſing, when your houſes are on fire?*

3. Mor. *The fable ſignifieth, that* every thing done unſeaſonably, is diſcommendable.

159. Of

naſiſti; in habitum tibi deductus eſt morbus.

9. *Mor.* Fabula ſignificat, non oportere in malis actibus immorari; tam & *nolentem quandoque hominem conſuetudo invadit.*

155. *De Cygno.*

1. VIr dives anſerem ſimul & cygnum nutriebat; *non ad eadem* tamen, ſed alterum cantûs, alterum menſæ gratiâ.

2. Cùm autem oporteret anſerem patiſci, quorum causâ nutriebat, nox erat, ac diſcernere, tempus non permiſit, utrumque.

3. Cygnus autem proanſere abductus cantat cantum quendam *mortis exitium*; & cantu ſignificat naturam, mortem vero effugit ſuavitate canendi.

4. *Mor.* Fabula ſignificat, ſæpe muſicen differre mortem.

156. *De Æthiope.*

1. ÆThiopem quidam emit, talem ei colorem ineſſe ratus, negligentiâ ejus qui priùs habuit.

2. Ac aſſumpto in domum, *omnes ei adhibuit abſtertiones*, omnibus lavacris tentavit mundare.

3. At colorem quidem tranſmutare non potuit, ſed *morbum dolor paravit.*

4. *Mor.* Fabula ſignificat, *manere naturas, ut à principio provenerunt.*

157. *De Hirundine, & Cornice.*

1. HIrundo & cornix *de pulchritudine contendebant.*

2. Reſpondens autem cornix ei dixit: Sed tua pulchritudo *vernotempore* floret, meum verò corpus etiam hyeme durat.

3. *Mor.* Fabula ſignificat, *durationem corporis* decore meliorem eſſe.

157. *De Butali.*

1. BUtalis *à feneſtrâ* quâdam *pendebat.*

2 Veſpertilio autem proſecta rogavit cauſam, quare die ſileret, nocte caneret.

3. Cùm autem id ea *non incaſſum hoc facere* dixiſſet, (nam die canendo olim capta fuerat, & propterea *ex illo* prudens evaſit) veſpertilio ait, Sed *non nunc te cavere oportet, cùm nulla utilitas*; ſed antequam capereris.

4. *Mor.* Fabula ſignificat, in infortuniis inutilem eſſe pœnitentiam.

158. *De Cochleis.*

1. RUſtici filius *aſſabat cochleas.*

2. Cùm autem audiret eas *ſtridentes*, ait, O peſſimæ animantes, *domibus veſtris incenſis* vos canitis?

3. *Mor.* Fabula ſignificat, *omne intempeſtivè factum, vituperabile.*

159 *De*

159. Of the Woman, and her Maid.

1. A Widow-woman being given to work, *and having maids, was wont to raiſe them up by night to their work, by the cocks-crow.*

2. *And theſe being tired every day with work, thought it beſt to kill* the houſe-cock, *as him that called up their miſtriſs by night.*

3. *But it befell them, that when this was done,* they fell into a greater miſchief; *for the miſtriſs not knowing the cock's hour,* called them up more unſeaſonably.

4. Mor. *The fable ſignifieth, that to many men, their own devices are occaſions of harm.*

160. Of the Witch.

1. A Woman that was a Witch, promiſing to with hold Gods wrath, *went on to do many things, and to make a gain thereby.*

2. *Some therefore accuſed her of impiety, and convicted her, and had her along, after ſhe was condemned to death.*

3. *But one ſeeing her to be had along, ſaid, Thou which promiſedſt to avert God's wrath, how couldſt thou not be able, to alter mens purpoſes?*

4. Mor. *The fable ſignifieth, that many men promiſing great matters, are not able to do the leaſt.*

161. Of the Husbandman.

1. A *Husbandman, as he digged, found gold; therefore he crowned the earth every day, as having received a good turn from it.*

2. *But fortune ſtanding by him, ſaid, Ho, you ſir, why do you attribute my gifts to the earth, which I gave thee, to enrich thee.*

3. *For if time ſhould alter, and this gold of thine ſhould go into others hands, I know you will blame me fortune.*

4. Mor. *The fable ſignifieth, that one ought to* acknowledge his benefactor, and to give him thanks.

162. Of the Travellers.

1. TWo men went a journey together; *and when one had found a hatchet, the other, that had not found it, adviſed him, that he ſhould not ſay, I have found; but, We have found.*

2. *A little while after, when they which had loſt the hatchet,* made after them, *he that had it, ſaid, as they purſued them, to him that went along with him, We are undone.*

3. *But he ſaid. Say, I am undone, not, We are undone; for even then, when thou foundeſt the hatchet, thou ſaideſt, I have found, not, We have found.*

4 Mor. *The fable ſignifieth, that* they that have not been ſharers of our proſperity, will not be faſt friends in adverſity.

159. *De Muliere, & Ancilla.*

1. MUlier *vidua operosa* ancillas habens, has solebat noctu excitare ad opera, *ad gallorum cantus.*

2. His verò assiduè defatigatis labore, visum est oportere *domesticum* occidere *gallum*, tanquam illum qui noctu excitaret heram.

3. Evenit autem ipsis, hoc facto, ut *in graviora inciderint mala*; nam hera ignorans *gallorum horam*, *intempestivis* eas *excitabat.*

4. *Mor.* Fabula significat, plerisque hominibus consilia esse malorum causas.

160. *De Muliere Veneficâ.*

1. MUlier *venefica divinarum irarum propulsiones promittens*, multa facere perseverabat, & lucrum inde facere.

2. Quidam igitur accusaverunt eam impietatis; & convicerunt, & damnatam ducebant ad mortem.

3. Videns autem quidam eam duci, ait; Tu quæ iras deorum avertere promittebas, quomodo neque hominum consilium mutare potuisti.

4. *Mor.* Fabula significat, multos magna promittentes, nè parva quidam facere posse.

161. *De Agricolâ.*

1. AGricola quidam fodiendo, aurum reperit; quotidiè igitur terram ut *ab eâ beneficio affectus*, coronabat.

2. Huic autem Fortuna adstans, inquit, Heus tu, cur terræ mea munera attribuis, quæ ego tibi dedi ditatura te?

3. Nam si tempus immutetur, & in alias manus hoc tuum aurum eat, scio te tunc me fortunam accusaturum.

4. *Mor.* Fabula significat, oportere *benefactorem cognoscere, atque huic gratiam referre.*

162. *De Viatoribus.*

1. DUo *quidam unà iter faciebant*, & cùm alter securim reperisset, alter, qui non invenit admonebat ipsum, nè diceret Inveni, sed Invenimus.

2. Paulò pòst autem cùm *aggrederentur ipsos*, qui securum perdiderant, qui eam habebat, persequentibus illis, ei qui una iter faciebat, dixit, Periimus.

3. Hic autem ait; Perii dic, non Periimus; etenim etiam tunc, cùm securim inveniſti, Inveni dixisti, non, Invenimus.

4. *Mor.* Fabula significat, *qui non fuerunt participes felicitatum, neque in calamitatibus firmos esse amicos.*

163. Of the two Frogs.

1. TWo Frogs lived near to one another; *but they fed, the one in a deep pond, and far from the way; the other in the way, having little water.*

2. *Now when that which was in the pond adviſed the other, that ſhe would remove to her, that ſhe might* feed more ſafely, ſhe did not do as ſhe adviſed her, *ſaying, That ſhe,* being uſed to that place, was mightily taken with it, *untill it fell out, that a waggon paſſing that way,* cruſhed her all to maſh.

3. Mor. *The fable ſignifieth, that even men that* attempt ſmall matters, will rather die, than change for the better.

164. Of the Bee-Maſter.

1. ONe *going into a* Bee-garden, *when the Maſter was away, ſtole the hony-combs.*

2. *But as ſoon as he, when he came again, ſaw the hives empty,* he ſtood and ſearch'd what was in them.

3. *But the bees returning from feeding, as ſoon as they found him,* ſtung him, *and* uſed him very baſely.

4. *And he ſaid unto them, O ye baſe living-creatures, do you let him go without any hurt, that ſtole your combs, and do ye ſting me,* that am buſie about your good?

5 Mor. *The fable ſignifieth, that ſome men through their ignorance, do not beware of their enemies, but reſiſt their friends,* as they that go about to betray them.

165. Of the Kings-Fiſher.

1. A *Kings-fiſher is a ſolitary bird,* that alwaies lives in the Sea; *it is ſaid, that ſhe,* to avoid men's catching her, *doth build in rocks near the ſea.*

2 *But once being about to breed,* ſhe made her neſt.

3. *And when ſhe went out to feed, it happened, that the ſea being ſtirred by a great wind, waſhed about her neſt; and when it was drowned, deſtroyed her young ones.*

4. *And ſhe returning, when ſhe knew the matter, ſaid, Wo is me, poor wretch who avoiding the land as treacherous, have fled to this, which is far more unfaithful to me.*

5. Mor. *The fable ſignifieth, that ſome men in avoiding their enemies, have ignorantly light upon friends,* that are far worſe than enemies.

166. Of the Fiſher-man.

1. A *Fiſher-man fiſhed in a River.*

2. *And when he had caſt out his nets, and encompaſſed the ſtream on* both ſides, and tied a ſtone to the rope, *he* plunged the water, *that the fiſh avoiding him, might fall into his net at unawares.*

3. Now *when one of them that dwelt near the place, ſaw him do that, he chid him, becauſe he muddied the river, and did not ſuffer him to drink clear water.*

4. *And he anſwered,* But unleſſe the river be thus muddied, I muſt ſtarve for hunger.

5. Mor. *The fable ſignifieth, that Governours of Cities* then get moſt, *when they have drawn the Countries into ſtirrs.*

163. *De Ranis duabus.*

1. DUæ ranæ *vicinæ sibi* erant; pasceb ntur autem altera in profundo stagno, & procul à viâ; altera in viâ, parum aquæ habens.

2. Verùm cùm quæ in stagno erat alterum admoneret, ut ad se migraret, ut *tutiore cibo frueretur*; *illa non paruit* dicens, *Firmissimè sc tenere hujusce loci consuetudine*; quousque obtigit, currum prætereuntem ipsam *confringere*.

3. *Mor.* Fabula significat, homines quoque *parva aggredientes citiùs mori, quàm mutentur in melius.*

164. *De Apiario.*

1. IN *mellarium* ingressus quidam, domino absente, favum abstulit.

2. Hic autem reversus, ut alveolos vidit inanes; *stans quod in his erat perscrutabatur.*

3. Apes autem à pastu redeuntes, ut deprehenderunt ipsum, *aculeis percutiebant. pessimèque tractabant.*

4. Hic autem dicas, O pessimæ animantes, furatum vestros favos illæsum dimisistis, me verò *sit gentem vestri* percutitis?

5. *Mor.* Fabula significat, sic homines quosdam ob ignorantiam inimicos non cavere, *amicos autem ut insidiatores repellere.*

165. *De Alcedine.*

1. ALcedo avis est solitaria, *semper in mari vitam degens*: hinc dicitur *hominum venationes cavens*, in scopulis maritimis nidificare.

2. Cæterùm aliquando paritura, *nidos fecit.*

3. Egressâ autem eâ ad pabulum, accidit mare à vehementi concitatum vento, elevari supra nidum, atque hoc submerso, pullos perdere.

4. Hæc verò reversa, re cognitâ ait; Me miseram, quæ terram ut insidiatricem cavens ad hoc confugi, quod mihi longè est infidius.

5. *Mor.* Fabula significat, homines quosdam etiam ab inimicis cavendo, ignaros in *multò graviores inimicis amicos* incidere,

166. *De Piscatore.*

1. PIscator in fluvio quodam piscabatur.

2. *Extensis* autem *retibus*, & *fluxu comprehenso utrumque*, *funi allato lapide aquam verberabat*, ut pisces fugientes incautè in retia inciderent,

3. Cùm quidam verò ex iis, qui circa locum habitabant, id facere videret increpabat, quòd fluvium turbaret, & claram aquam non sineret bibere.

4. Et is respondit, Sed *nisi sic fluvius perturbetur, me opertebit esurientem, mori.*

5. *Mor.* Fabula significat, civitatum etiam rectores *tum maximè quietum facere*, cùm patrias in seditionem induxerint.

167. Of the Ape, and the Dolphin.

1. WHenit was in faſhion for ſailors, *to carry* little pretty dogs *and apes with them*, to make them merry as they ſailed, *one had an ape with him.*

2. *And when they came to* Sunium, *a Cape of* Attica, *it happned, that there was a great tempeſt; and when the ſhip was overwhelmed, and every man ſwam, the ape alſo ſwam.*

3 *A dolphin having eſpied him, and ſuppoſing it was a man, ſtept out of his way, and bare him up, and carried him to land.*

4. *And as he was in* Pyræum, a road for ſhips belonging to Athens, *he aſked the ape, whether he was an Athenian born.*

5. *And when he ſaid, He was, and that he was* come of noble parents *there, he aſked him, whether he knew* Pyræum *too?*

6. *Now the ape ſuppoſing him to ſpeak of a man, ſaid,* That he was both a very great friend, and a familiar acquaintance of his.

7. *But the dolphin* being vexed with ſuch a great lye, ducked him under the water, and killed him.

8. Mor. *The fable is againſt men, that are ignorant of the truth, and* think they can deceive others.

168. Of the Flies.

1. WHen hony was ſpilt in a cellar, *the Flies flew to it, and ate it up.*

2. *And when their feet was faſt in it, they could not fly away.*

3. *And when they were ready to be drowned, they ſaid, Woe is us, poor wretches, becauſe we die for a little food.*

4. Mor. *The fable ſignifieth, that* gluttony is the cauſe of many miſchiefs to many men.

169. Of *Mercury*, and the Statuary.

1. MErcury *being deſirous to know*, how much men reſpected him, *went into a ſtatue-maker's houſe, being transformed into a man; and, when he ſaw the ſtatue of* Jupiter, *he aſked, what one might buy it for?*

2 *And when the man ſaid, For a groat; he ſmiled, and ſaid, For how much may one buy* Juno's.

3. *And when he ſaid, For more; having eſpied his own ſtatue alſo, and* thinking that, *foraſmuch as he was the meſſenger of the gods, and gainfull,* men made very great account of him; *he aſked concerning himſelf.*

4. *And the ſtatuary ſaid,* If you will buy theſe, I will give you this too into the bargain.

5. Mor. *The fable is againſt* a bragging fellow, that is of no account with other men.

169. Of *Mercury*, and *Tireſias*.

1. MErcury *being deſirous to underſtand, whether* Tireſias's *foretelling was true or no,* after he had ſtolen his cows out of the country, *came to him into the city, being made like a man, and lodged with him.*

2. Now

167. *De Simio, & Delphine.*

1. MOris cùm eſſet navigantibus, *Melitenſes catulos* & ſimios adducere *in ſolamen navigationis.* quidam habebat ſecum ſimium.

2. Cùm autem pervenisſent ad *Sunium*, *Atticæ* promontorium, tempeſtatem vehementem fieri contigit; navi autem everſâ, & omnibus natantibus, natabat & ſimius.

3. Delphis quiſpiam ipſum conſpicatus, & hominem eſſe ratus, digreſſus levabat, ad terram perferens.

4. Ut verò in *Pyræeo* fuit *Athenienſium navali*, rogavit ſimium an genere eſſet Athenienſis.

5. Cùm autem hic diceret, & *claris hic eſſe parentibus*, rogavit, an & *Pyræeum* ſciret.

6. Ratus autem ſimius de homine eum dicere, ait, Et *valdè amicum eſſe ei, & familiarem.*

7. At delphis *tanto mendacio indignatus, ſubmergens ipſum occîdit.*

8. *Mor.* Fabula in viros, qui veritatem ignorantes, *exiſtimant ſe decipere.*

168. *De Muſcis.*

1. IN cellâ quâdam melle effuſo, muſcæ advolantes comedebant.

2. Implicitis autem earum pedibus, evolare non poterant.

3. Cùm verò ſuffocarentur, dicebant, Miſeræ nos, quia ob modicum cibum perimus.

4. *Mor.* Fabula ſignificat, *multis gulam multorum malorum eſſe cauſam.*

168. *De* Mercurio, *& Statuario.*

1. MErcurius ſcire volens, *quanti apud homines eſſet*, ivit in ſtatuarii domum transformatus in hominem, & viſâ ſtatuâ *Jovis*, rogabat, quanti quis ipſum emere poſſet?

2. Hic autem cùm dixiſſet, Drachmâ, riſit; &, Quanti *Junonis?* ait.

3. Cùm dixiſſet, Pluris; viſâ & ſuâ ipſius ſtatuâ, ac *opinatus* cùm nuncius ſit deorum, & lucroſus, *maximam de ſe apud homines haberi rationem*, rogavit de ſe.

4. Statuarius verò ait; *Si haſce emeris, & hanc additamentum do.*

5. *Mor.* Fabula in virum *glorioſum*, qui *nullius apud alios eſt pretii.*

169. *De* Mercurio, *&* Tireſia.

1. MErcurius volens *Tireſiæ* vaticinium, an verum eſſet cognoſcere, *furatus ipſius boves ex rure*, venit ad ipſum in urbem, ſimilis factus *inimi*, & ad ipſum divertit.

2. *Now when* Tireſias *had newes that his cowes were loſt, he took* Mercury *with him, and went out, being to conſider ſome ſooth-ſaying by birds, concerning the thief.*

3. *And he bid him tell him, what bird he ſaw.*

4. Now Mercury *ſaid, That he firſt ſaw an eagle flying,* from the left hand-ward towards the right.

5. *Then* Tireſias *ſaid, This was nothing to him,* he ſaw a crow next ſitting upon a tree, *and told the wizard, that ſhe looked ſometimes upward, and ſometimes* ſtooped towards the earth.

6. *And he, after he had underſtood the matter, ſaid, But this crow ſweares both by heaven and earth, that I ſhall receive my cowes again, if thou wilt.*

7. *Mor.* Any one may uſe this ſpeech to a thieviſh fellow.

170. Of the Dogs.

1. A *Man having two dogs, taught the one to hunt, and the other* to keep the houſe.

2. *But, if at any time the hound got any thing, that, which* kept the houſe, *was ſharer with him of his ſupper.*

3. *And when the hound took it ill, and objected to him, That himſelf took paines every day, and that he, that did nothing, was maintained by his labours: he anſwered:*

4. *Do not blame me, but my Maſter, who hath not taught me to labour, but to devour others labours.*

5. Mor. *The fable ſignifieth, that young men that know nothing, are not to be blamed, ſeeing their parents brought them up ſo.*

171. Of the Husband, and the Wife.

1. ONe *having a wife, which could* abide none of his houſhold, *would know, whether ſhe was ſo affected towards thoſe of her father's houſhold.*

2. *Wherefore he ſent her* with a fair pretence, *to her father.*

3. *But* within a few daies after, *when ſhe was come back again, he asked her, how ſhe behaved herſelf towards them:*

4. *And when ſhe ſaid, The heards men and the ſhepheards* looked ſcurvily upon me; *he ſaid to her;*

5. *But, O wife, if thou diſlike them, that drive out their flocks in a Morning, and come back again late at Even,* what can you look for from them, with whom you are all the day long?

6. Mor. *The fable ſignifieth, that* thus great matters are many times diſcovered by ſmall, and uncertain things by thoſe that are certain.

172. Of the Goat, and the Woolf.

1. A *Kid being left by the flock, when the Woolf purſued it, turned toward him, and ſaid;*

2. *I*

2. Boum autem amiſſione renunciatâ *Tireſiæ*, ille aſſumpto *Mercurio* exivit, augurium aliquid de fure conſideraturus;

3. Et huic jubet dicere ſibi quámnam avem viderit.

4. *Mercurius autem* primò vidiſſe aquilam, *à ſiniſtris ad dextram* volantem, dixit;

5. Hic non ad ſe id eſſe cùm dixiſſet, *ſecundò, cornicem ſuper arbore quadám ſedentem vidit*, & modò ſuperiùs aſpicientem, modò *ad terram declinatam*, vati refert.

6. Et is, re cognitâ, ait; Sed hæc cornix jurat & cælum & terram, ſi tu velis, meas me receptúrum boves.

7. *Mor.* Hoc ſermone uti quiſpiam poterit adverſus virum furacem.

170. *De Canibus.*

1. HAbens quidam duos canes, alterum venari docuit, alterum *domum ſervare*.

2. Ceterum ſi quando venaticus caperet aliquid, qui *domum cuſtodiebat*, particeps unà cum eo erat cœnæ.

3 Ægrè ferente autem venatico, & illi objiciente, quòd ipſe quotidie laboraret, ille nihil faciens ſuis nutriretur laboribus, reſpondens ipſe ait;

4. Non me ſed herum reprehende, qui non laborare me docuit, ſed *labores alienos comeſſe*.

5. *Mor.* Fabula ſignificat, adoleſcentes, qui nihil ſciunt, non eſſe reprehendendos, cùm eos parentes ſic educaverunt.

171. *De Marito, & Uxore.*

1. HAbens quidam uxorem, quæ *domeſticis omnibus inimica* erat, voluit ſcire an erga paternos domeſticos ità afficeretur.

2. Quapropter *cum rationabili prætextu* ad ſuum patrem ipſam miſit.

3. Paucis verò *pòſt diebus eâ* reverſâ, rogavit quomodo adverſus illos habuiſſet?

4. Hæc verò cùm dixiſſet, Bubulci & paſtores *mé ſuperabant*, ad eum ait;

5. Sed, ô uxor, ſi eos odiſti qui manè greges agunt, ſerò autem redeunt, *quid ſperare oportet in iis, quibuſcum toto converſaris die?*

6. *Mor.* Fabula ſignificat, ſic *ſæpe ex parvis magna, & ex manifeſtis incertâ cognoſci.*

172. *De Hœdo, & Lupo.*

1. HOedus derelictus à grege, perſequente lupo, converſus ad eum dixit;

2. *O woolf, becauſe I beleive I am like to be thy meat,* that I may die merrily, do thou pipe firſt, that I may dance.

3. Now *when the woolf piped, and the kid danced, the dogs, after they heard, ran after the woolf.*

4. *He turning to the kid, ſaid,* I am rightly ſerved in theſe things; *for it did not behoove me to play the piper, ſeeing I am a cork.*

5. Mor. *The fable ſignifieth, that they that* neglect thoſe things, which they are by nature fit for, *and ſtrive to exerciſe thoſe things, which belong to others, do fall into miſfortunes.*

173. Of the Crab, and the Fox.

1. AFter a *Crab fiſh had got up out of the Sea, he fed in a certain place.*

2. *As ſoon as a hungry Fox ſaw him he came to him, and earneſtly him away.*

3. *And he, when he was to be eaten, ſaid,* But, I am rightly ſerved, who, *when I am a ſea-crab, would needs be a land crab.*

4. Mor. *The fable ſignifieth, that men,* who leaving their own employments, undertake thoſe things which do not agree with them, *are deſervedly unfortunate.*

174. Of the Harper.

1. A Bungling Harper *ſinging in* a houſe, pargetted ore with lime, *as he uſed to do familiarly, and* his voice ecchoing from over againſt him, upon himſelf, was thought to have a very pleaſant voice.

2. *And being proud of this, he thought, that he ought alſo* to adventure himſelf upon the theatre.

3. *But when he went to ſhow himſelf, and* ſang very badly, *they* hiſſed him out, and ſtoned him away.

4. Mor. *The fable ſheweth, That ſome Rhetoricians thus, that in the ſchooles ſeem to be ſome-body, when they betake themſelves to publick affairs,* are nothing worth.

175. Of the Thieves.

1. THieves *that went into a houſe, found nothing but a cock; and when they had taken him, they went away.*

2. *When he was to be killed by them, he intreated them to let him go, ſaying, that he did men good on the night time, by calling them up to their work.*

3. *But they ſaid, Thou ſhalt the rather be killed for this; for, by calling them up, thou doſt not ſuffer us to ſteal.*

4 Mor. *The fable ſignifieth, that* thoſe things are moſt of all againſt naughty perſons, which do honeſt men moſt good.

2. O lupe, quoniam credo me tuum cibum futurum, *nè injucundè moriar cane tibiâ primùm, ut ſaltem.*

3. Lupo autem canente tibiâ, atque hædo ſaltante; canes cùm audiviſſent, lupum perſecuti ſunt.

4. Hic converſus hædo inquit, *Meritò hæc mihi fiunt*; oportebat enim me, coquus cùm ſim, tibicinem non agere.

5. *Mor.* Fabula ſignificat, qui ea *quibus naturâ apti ſunt, negligunt*, quæ verò aliorum ſunt exercere conantur, in infortunia incidere,

173. *De Cancro, & Vulpe.*

1. CAncer è mari cùm aſcendiſſet, in loco quodam paſcebatur.

2 Vulpes eſuriens ut vidit, acceſſit, ac eum rapuit.

3. Ille devorandus, ait; Sed ego *condigna patior*, qui marinus cùm ſim, terreſtris eſſe volui.

4. *Mor.* Fabula ſignificat, homines etiam qui *propriis derelictis exercitiis*, ut, *quæ nihil conveniunt, aggrediantur*, meritò infortunatos eſſe.

174. *De Citharædo.*

1. CItharædus *rudis*, in *domo calce incruſtatâ*, familiariter ut ſolebat canens, *& contrà reſonante in ſe voce, exiſtimabatur valdè canorus eſſe.*

2. Verùm *elatus ſuper hoc* cogitavit, & *theatro ſeſe committere* oportere.

3. Profectus verò ad ſe oſtendendum, cùm *malè admodum caneret, lapidibus ipſum explosum abigerunt.*

4. *Mor.* Fabula ſignificat, ſic ex Rhetoribus quoſdam, qui in ſcholis videntur eſſe aliqui, cùm ad res publicas ſe conferunt, *nullius pretii eſſe.*

175. *De Furibus.*

1. FUres in domum quandam ingreſſi, nihil invenerunt, niſi gallum, atque hoc capto abierunt.

2. Hic ab eis occidendus rogabat, ut ſe dimitterent, dicens utilem eſſe hominibus noctu, eos ad opera excitando.

3. Hi verò dixerunt, Sed propter hoc tanto magis occidêndus; illos enim excitando, furari nos non ſinis.

4. *Mor.* Fabula ſignificat, *ea maximè pravis eſſe adverſa, quæ bonis ſunt beneficia.*

176. Of the Crow, and the Raven.

1. A Crow envying a Raven, becauſe ſhe foretold men things by way of augury, and was therefore believed, as foretelling things to come; when ſhe had eſpied ſome travellers paſſing by, ſhe went into a tree, and ſtood, and croaked very much.

2. And when they had turned about at the noiſe, and wondered, after they underſtood the matter, one ſaid;

3. O Sirs, let us be gone hence, for it is a crow that croaked, and ſhe hath no skill in divination.

4. Mor. The fable ſignifieth, that juſt on this manner alſo, men that ſtrive with their betters, beſides that they come not near them to match them, are worthy too to be laughed at.

177. Of the Crow, and the Dog.

1. A Crow ſacrificing to Minerva, invited a Dog to his good cheer.

2. But he ſaid to her, why doſt thou ſpend thy ſacrifices in vain?

3. For the goddeſſe ſo hateth thee, that ſhe hath taken away credit from thoſe auguries, which are properly belonging to thee.

4. To whom the crow ſaid, I do the rather ſacrifice to her, becauſe of that; that ſhe may be friends with me.

5. Mor. The fable ſignifieth, that many men are not afraid to do courteſies to their enemies, for lucre ſake.

178. Of the Raven, and the Serpent.

1. A Raven wanting meat, as ſoon as ſhe ſaw a Serpent ſleeping in a ſunny place, ſnatch'd him up as ſhe flew.

2. When he had turned himſelf, and bitten her, the raven being ready to die, ſaid;

3. Woe is me, poor wretch, who have found ſuch a commodity, that I am even undone by it.

4. Mor. The fable is againſt a man, that for the finding of a treaſure, adventureth his life.

179. Of the Jack-daw, and the Pidgeon.

1. A Jack-daw, white ſhe ſaw Pidgeons well fed in a Pidgeon houſe, made her ſelf white, and went, that ſhe might be partaker of the ſame meat.

2. And they, as long as ſhe held her peace, thinking ſhe had been a Pidgeon, let her alone; but when once, having ſo got her ſelf, ſhe chattered, then her nature being diſcovered, they pecked her away.

3. And ſhe being deprived of that meat, came again to the Jack-daws: and they, when they knew her not, becauſe of her colour, beat her away from their meat; ſo that being deſirous of two things, ſhe obtained neither.

4. Mor.

176. *De Cornice, & Corvo.*

1. COrnix corvo invidens, quòd is per auguria hominibus vaticinaretur, ob idque crederetur uti futura prædicens, conſpicata viatores quoſdam prætereuntes, ivit ſuper arborem quandam, ſtanſque valdè crocitavit.
2. Illis verò ad vocem converſis & admiratis, re cognitâ, quidam inquit:
3. Abeamus heus nos, cornix enim eſt, quæ crocitavit, & *augurium non habet.*
4. *Mor.* Fabula ſignificat, *eodem modo & homines præſtantioribus certantes, præterquam quod non ad æqua perveniunt,* riſu quoque digno eſſe.

177. *De Cornice, & Cane.*

1. COrnix *Minervæ* ſacrificans, canem invitavit ad epulas.
2. Ille verò ad eam dixit, Quid fruſtrà ſacrificia abſumis?
3. Dea enim adeò te odit, ut ex peculiaribus quoque tibi auguriis fidem ſuſtulerit.
4. Cui cornix, Ob id magis ei ſacrifico, ut reconcilietur mihi.

5. *Mor.* Fabula ſignificat, pleroſque ob lucrum non vereri inimicos beneficiis proſequi.

178. *De Corvo, & Serpente.*

1. COrvus cibi indigens, ut ſerpentem in *aprico* quodam *loco* dormientem vidit, hunc devolando rapuit.
2. Hic cùm ſe vertiſſet, atque momordiſſet ipſum, corvus moriturus dixit;
3. Me miſerum, qui *tale reperi lucrum, ex quo etiam pereo.*

4. *Mor.* Fabula in virum, qui *ob thesaurorum inventionem de ſalute periclitatur.*

179. *De Monedulâ, & Columbâ.*

1. MOnedula in *columbario quodam,* columbis viſis bene nutritis, dealbavit ſeſe, ivitque, ut ipſa eodem cibo impertiretur.
2. Hæ verò, donec tacebat, ratæ eam eſſe columbam, *admiſerunt*; ſed cùm aliquando oblita *vocem emiſiſſet,* tunc ejus cognitâ naturâ, *expulerunt percutiendo.*
3. Eaque privata eo cibo, rediit ad monedulas rurſum; & illæ, ob colorem, cùm ipſam non noſcerent, à ſuo cibo abegerunt, ut *duorum appetens, neutro potiretur.*

4. Mor. *The fable ſignifieth, that it behooveth us to be content with our own things, conſidering that* covetouſneſs, beſides that it doth not at all advantage one, doth oft-times bereave him of the goods which he hath.

180. Of the Jack-daw.

1. WHen one had caught a *Jack daw*, and tied her foot with a thread, he gave it to his ſon.

2. *She* not enduring to live amongſt men, when ſhe had got liberty a little, fled away, and betook her ſelf to her neſt.

3. But when the ſtring was hankled about the boughs, *ſhe being not able to flie away, ſaid with her ſelf, as ſoon as ſhe was ready to die:*

4. *Woe is me, poor wretch, who not enduring ſervitude with men,* have unawares deprived my ſelf of my life.

5. Mor. *The fable ſignifieth, that ſome men ſometimes, when they ſtrive* to flee themſelves from mean perils, *do fall into greater.*

181. Of *Mercury.*

1. JUpiter *had* Mercury, *that he* ſhould compound the Receipt of a lie, *for all tradeſmen.*

2. *He, after it was brayed, and* made even according to weight, tempered for every one alike.

3. *And when after* none but the Taylor was left, there remained a great deal of the phyſick *in the morter, he took all the morter, and tempered it for him, and hence it came to paſs,* that all tradeſmen lie ſo, and Taylors moſt of all.

4. Mor. *The fable is againſt lying tradeſmen.*

182. Of *Jupiter.*

1. JUpiter, *after he had formed men, put all the affections into them, onely he forgot to put in Shame.*

2. *Wherefore* not having a way whereby to bring it in, *he bad it* to go in, through the throng.

3. *But it,* taking it in ſnuff at *the firſt, refuſed; and when he preſſed the more upon it, it ſaid, Truly* I will go in on this condition, *if Love may not go in; but,* if it come in, I will go out as ſoon as I can.

4. *Hereupon it came to paſſe, that* all Whores are ſhameleſs

5. Mor. *The fable ſignifieth, that* they that are in love are ſhameleſs.

183. Of *Jupiter.*

1. WHen Jupiter made a wedding, he feaſted all the living creatures; *and when the Tortoiſe onely came late, he wondred at the reaſon of her ſlowneſſe, and asked her, Why ſhe did not come to the feaſt?*

2. *When*

6. *Mor.* Fabula significat, oportere & nos nostris contentos esse, considerantes *avaritiam, præterquam quòd nihil juvet, auferre sæpe & quæ adsunt bona.*

180. *De Monedulâ.*

1. MOnedulam cùm quis cepisset, & pedem alligâsset filo, suo tradidit filio.
2. Hæc *non ferendo victum inter homines, ubi parùmper libertatem nacta est,* fugit, in suumque nidum se contulit.
3. *Circumvoluto* verò *ramis vinculo,* evolare haud valens, quum moritura esset secum loquebatur.
4. Me miserum, quæ apud homines non ferendo servitutem, *incautè me meâ vitâ* privavi.
8. *Mor.* Fabula significat, nonnunquam quosdam, cùm *se à mediocribus* student *periculis liberare,* in majora incidere.

181. *De* Mercurio.

1. JUpiter *Mercurio* jussit, ut artificibus omnibus *mendacii Medicamentum* misceret
2. Hic, eo trito, & *ad mensuram facto, ex æquo singulis* miscet.

3. Cùm verò *solo relicto sutore, multum supereſſet medicamenti,* totum acceptum mortarium ei miscuit; atque hinc contigit *artifices omnes mentiri, maximè verò omnium Sutores.*
4. *Mor.* Fabula in mendaces artifices.

182 *De* Jove.

1. JUpiter, formatis hominibus, omneis illis affectus indidit; solùm insidere Pudorem oblitus est.
2. Quapropter *non habens undenam ipsum introduceret, per turbam ingredi,* eum jussit.
3. Hic verò primùm *indignè ferens,* contrà dicebat; vehementiùs verò eo instante ait; Sed *ego sanè his ingredior pactis,* si Amor non ingrediatur; *sin ingrediatur, ipse exibo quàm primùm.*
4. Ex hoc tunè evenit, *omnia Scorta inverecunda esse.*
5. *Mor.* Fabula significat, *captos amore inverecundos esse.*

183. *De* Jove.

1. JUpiter *nuptias celebrans, omnia animalia convivio excipiebat;* solâ autem tardâ studine tardè profectâ, admirans causam tarditatis, rogavit eam quamobrem ipsa ad cœnam non accesserat;

2. Cùm

2. *When she said,* I love my house, my house is best, *he was angry at her, and condemned her* to bear her house about, like a porter.

3. Mor. *The fable signifieth, that* many men choose rather to live sparingly by themselves, than deliciously with others.

184. Of the Woolf, and the Sheep.

1. A *Woolf being bitten by the dogs, and being very sore,* lay solitary.

2. *And when he wanted meat, he saw a sheep, and intreated her, that she would fetch him some drink out of a river that ran by; for, saith he, if thou wilt but give me some drink, I shall finde my self some meat*

3. *But she, after she apprehended the matter, said,* But, if I give thee drink thou wilt take me for thy meat.

4. Mor. *The fable is against a mischievous man, that* goeth about to catch others by his hypocrisie.

185. Of the Hares.

1. *THe Hares once making war with the Eagles,* called the Foxes to help them.

2 *But they said,* We would aid you, but that we know who you are, *and with whom ye fight*

3. Mor. *The fable signifieth, that* they that strive with their betters, neglect their own welfare.

186. Of the Pismire.

1. THat which is now a Pismire, was once a man; *and he minding his husbandry every day, was not content with his own labours, but* stole his neighbours fruit also.

2. *Now Jupiter, being vexed at his covetousness, changed him into this living creature, which is called a Pismire.*

3 *But when he had changed his shape, he did not change his affection; for,* even until now, *he, going about the plowed fields,* filcheth other folks labours, *and layeth them up for himself.*

4. Mor. *The fable signifieth,* that they that are naught by nature, though they very much alter their shape, do not alter their manners.

187. Of the Bat, and the Weesel.

1. W*Hen the Bat fell on the ground, a Weesel caught her; and when she was to be killed,* she begged quarter.

2. *And when the Weesel said, she could not let her go, because she was naturally an enemy to all birds; she said, That she was not a bird, but a mouse; and so she was let go.*

3. *After-*

2. Cùm hæc dixiſſet, *Domus charæ, domus optima*; iratus ipſi, damnavit, ut *domum bajulans circumferret.*

3. *Mor.* Fabula ſignificat, *Heroſque homines eligere parcè potiùs apud ſe vivere, quàm apud alios lautè.*

184. *De Lupo, & Ove.*

1. LUpus à canibus morſus, & malè affectus, *abjectus jacebat.*

2. Cibi verò indigens, vilâ ove, rogabat ut potum ex præterfluente flumine ſibi afferret; ſi enim tu mihi, inquit, dederis potum, ego cibum mihi ipſi inveniam.

3. Illa, re cognitâ, ait, Sed, *ſi ego potum do tibi, tu ut cibo me utêris.*

4. *Mor.* Fabula in virum maleficum, *per ſimulationem inſidiantem.*

185. *De Leporibus.*

1. LEpores olim belligerantes cum aquilis, *invocarunt in auxilium vulpes.*

2. Hæ autem dixerunt, Vobis auxiliaremur, *niſi ſciremus qui vos eſtis, & cum quibus præliamini.*

3. *Mor.* Fabula ſignificat, eos, qui *cum præſtantioribus certant, ſuam ſalutem contemnere.*

186. *De Formicâ.*

1. QUæ nunc *formica, homo olim fuit*; hic *agriculturæ aſſiduè incumbens*, non erat propriis laboribus contentus, ſed & *vicinorum fructus ſurripiebat.*

2. *Jupiter* autem indignatus hujus avaritiâ, tranſmutavit eum in hoc animal, quæ Formica appellatur.

3. Verùm cùm mutâſſet formam, non & affectum mutavit: nam *uſque nunc*, arva circumeundo, *aliorum labores ſurripit*, & ſibi recondit.

4. *Mor.* Fabula ſignificat, *naturâ pravos, etſi maximè ſpeciem tranſmutaverint, mores non mutare.*

187. *De Veſpertilione, & Muſtelâ.*

1. VEſpertilio in terram cùm cecidiſſet, à muſtelâ capta eſt & cùm occidenda foret, *pro ſalute rogabat.*

2. Hâc verò dicente, non poſſe ipſam dimittere, quòd naturâ volucribus omnibus inimica foret, ait, Non avem ſed murem eſſe, & ſic dimiſſa eſt.

3. Poſtremò

3. *Afterwards alſo when ſhe had fallen down again, and was caught by another weeſel, ſhe intreated that ſhe might not be worried.*

4. *And when this weeſel ſaid, that ſhe was an enemy to all mice, ſhe ſaid, I am not a mouſe, but a bat; and ſo ſhe was let go again: And thus it came to paſſe, that having changed her name twice, ſhe got quarter.*

5. Mor. *The fable ſignifieth, that we ought not alwaies to ſtand in the ſame things, conſidering, that they that are changed according to the times, do for the moſt part avoid danger.*

188. Of the Travellers.

1. *PAſſengers travelling by the ſea ſide went into a cave, and there ſeeing loppings of trees floating a great way off, they thought it had been a great ſhip; wherefore they waited, as if ſhe had been ready to land.*

2. *But when the trees were brought neerer by the winde, they did not think they ſaw a ſhip any more, but a boat.*

3. *And when they were brought to them, when they ſaw they were trees, they ſaid one to another, How did we, to no purpoſe, wait for that which is nothing?*

4. Mor. *The fable ſignifieth, that ſome men, who on a ſuddain ſeem to be terrible,* are found to be of no worth, *when* they come to try them.

189. Of the wild-Aſſe.

1. *A Wilde Aſſe having ſeen a tame aſſe in a ſun ſhine place, went to him, and ſaid, He was happy, both* in the plight of his body, *and the getting of his meat.*

2. *But afterwards, when he ſaw him bearing burdens, and the aſſe-driver following behind him, and beating him with ſticks, he ſaid;*

3. *But I ſhall no more think thee happy; for I ſee, that thou haſt not thy felicity, without great miſeries.*

4. Mor. *The fable ſignifieth, that* theſe gains are not to be envied, which dangers and miſeries attend.

190. Of the Aſſes.

1. *THe Aſſes once ſent ambaſſadours to* Jupiter, *to beg* releaſment from their labours, *becauſe they bare burdens every day, and were tired.*

2. *And he being deſirous to ſhow them, that it could not be, ſaid, That they ſhould be then freed from their labours, when they had* piſſed a flood.

3. *But they, thinking that he ſpake true,* ever ſince then, and untill now, *where they ſee the ſtale of other aſſes, ſtand there round about it, and piſſe.*

4. Mor. *The fable ſignifieth, that* that which is fatal, is incurable with any one.

191. Of

3. Postremò autem cùm iterum cecidisset, & ab aliâ capta mustelâ, nè voraretur, orabat.

4. Hæc autem dicente, cunctis inimicam esse muribus; hæc, Non mus, sed vespertilio sum, dicebat, & rursus dimissa est; atque ita evenit bis mutato nomine *salutem consecutam fuisse.*

5. *Mor.* Fabula significat, neque nos *in eisdem semper esse* oportere, consiv derantes eos, qui *ad tempus mutantur*, plerumque pericula effugere.

188. *De Viatoribus.*

1. VIatores secundum littus quoddam iter facientes, iverunt in speluncam quandam, & ibi conspicati *sarmenta* procul natantia, navem esse magnam existimârunt, quam brevem expectaverunt, tanquam appulsura ea esset.

2. Cùm verò à vento lata *sarmenta* propiùs forent, non navim ampliùs, sed scapham videre videbantur.

3. Advecti autem illis, cùm sarmenta esse vidissent, *inter se dixerunt*, Ut nos igitur frustrà quod nihil est, expectabamus?

4. *Mor.* Fabula significat, nonnullos homines, qui *ex improviso* terribiles esse videntur, *cùm periculum feceris, nullius esse pretii* inveniri.

189. *De Asino sylvestri.*

1. ASinus sylvestris asino viso domestico in loco quodam aprico, profectus ad ipsum, beatum dicebat, & *corporis habitudine* & cibi perceptione.

2. Deinde verò cùm vidisset eum ferentem onera, & *agasonem* retrò sequentem, & *baculis ipsum percutientem*, ait;

3. Ast ego non ampliùs beatum te existimabo; video enim non sine magnis malis habere te felicitatem.

4. *Mor.* Fabula significat, *non esse æmulanda lucra in quibus insunt pericula & miseriæ.*

190. *De Asinis.*

1. ASini olim, propterea quòd assiduè onera ferrent, & fatigarentur, legatos miserunt ad *Jovem*, *solutionem laborum* petentes.

2. Hic autem *ostendere ipsis volens*, *id non fieri posse*, ait, Tunc eos liberatum iri laboribus, cùm *mingendo fluvium fecerint*

3. At illi eum verum dicere existimantes, *ex illo & nunc usque*, ubi aliorum urinam viderint, illicipsi circumstando mingunt.

4. *Mor.* Fabula significat, *uniuique quod fatale est*, *incurabile esse.*

191. Of the Asse, and the Fox.

1. AN *Asse being* clad in a lion's skin, *went up and down, frighting the other brute beasts.*

2. *And when he saw a fox, he endeavoured also to affright him.*

3. *But he* (for he hapt to hear his voice) *said unto him, Know for certain, that I also* had been afraid, but that I heard thee bray.

4. Mor. *The fable signifieth, that* some unlearned men, that seem to be some-body to strangers, are confuted by their own talkativeness.

192. Of the Asse, and the Frogs.

1. AN *Asse that carried wood, went through a marsh ground.*

2. *And having slipt, after* he fell, and was not able to get up again, *he lamented and groaned.*

3. Now *the frogs that were in the fen, when they heard his groans, said to him:*

4. *O thou asse,* what wouldst thou do, if thou hadst been here so long as *we, seeing thou takest on so, because thou hast but fallen a little?*

4 Mor. *Any one may use this saying, against a sluthful person, who is* troubled for any little pains; whereas he undergoes greater with ease.

193. Of the Asse, and the Raven.

1. AN Asse with a galled back, *fed in a meadow ground.*

2. *And when a Raven lighted upon him, and* pecked his sore, *the asse brayed, and kicked.*

3. *But as the Asse-driver stood a good way off, and laughed; a woolf passing by, saw him, and said:*

4. *VVoe unto, poor wolves,* whom if he do but see, he runneth after; *but,* he stands and laughs at this asse.

5. Mor. *The fable signifieth, that* knavish persons are known, if they do but peep.

194. Of the Asse, and the Fox,

1. AN *asse and a fox* having associated themselves together, *went abroad a hunting.*

2. *And when a lion met them, the fox seeing the danger at hand, went to the lion, and promised, that he would deliver the asse to him,* if he would promise him his pardon.

3. *VVho, when he had said, he would let him escape, he drew on the asse, and made him* to fall into *certain* toils.

4. *But the lion seeing, that the asse could not get away, first caught the fox, and*

so

191. *De Asino, & Vulpe.*

1. ASinus *indutus pelle leonis* vagabatur, reliqua bruta perterrendo.

2. Cæterùm visâ vulpe, tentavit & hanc preterrefacere.

3. Hæc autem *(casu* enim *ipsius vocem audiverat)* ad ipsum ait, *Compertum habeto*, quòd & *ego timuissem, nisi rudentem audivissem.*

4. *Mor.* Fabula significat, *nonnullos inductos, qui iis, qui extrà sunt, aliqui esse videntur, ex suâ linguacitate redargui.*

192. *De Asino, & Ranis.*

1. ASinus ligna ferens, pertransibat paludem quandam.

2. Lapsus autem, ut *decidit, nec surgere posset*, lamentabatur, ac suspirabat.

3. Ranæ autem quæ erant in palude, auditis suspiriis;

4. Heus tu, dixerunt, & *quid faceres, si tanto hic tempore, quanto nos, fuisses*, cùm quia paululum cecidisti, sic lamenteris?

5. *Mor.* Hoc sermone uti quispiam poterit in virum segnem, qui *ob minimos quosque labores tristatur, cùm ipse majoribus facilè resistat.*

193. *De Asino, & Corvo.*

1. A *Sinus ulcerato dorso*, in prato quodam pascebatur.

2. Corvo autem insidente ei, & *ulcus percutiente*, asinus rudebat ac saltabat.

3. Sed agasone procul stante, ac ridente, lupus prateriens, ipsum vidit & dixit:

4. Miseri nos, *quos si tantùm viderit persequitur, hunc autem & arridet.*

5. *Mor.* Fabula significat, *malefidos homines si tantùm appareant, dignosci.*

194. *De Asino, & Vulpe.*

1. ASinus & Vulpes, *initâ inter se societate*, exiverunt ad venationem.

2. Leo verò cùm occurrisset ipsis, vulpes imminens periculum videns, profecta ad leonem, traditurâm ei asinum pollicita est, *si sibi impunitatem promiserit.*

3. Qui cùm dimissurum eam dixisset, illa, adducto asino, *in casses quosdam* ut *incideret*, fecit.

4. Sed leo videns illum fugere minimè posse, primùm vulpem comprehendit,

so afterwards turned to the Asse.

5. Mor. *The fable signifieth, that* they that betray their fellows, do oft times also undo themselves unawares.

195. Of the Hen, and the Swallow.

1. A *Hen having found a snake's eggs*, kept them carefully, *and* hatched them.

2. *But when a Swallow saw her, she said, O thou madhen, why dost thou cherish these things, which, when they have grown up,* will do thee the first injury?

3. Mor. *The fable signifieth, that a* naughty nature is alwaies ready to do mischief, though it have the greatest courtesies that can be done to it.

196. Of the Camell.

1. *When the Camell was first seen, men were affrighted with him, and being* astonished at his bigness, *ran away.*

2. *But when* in process of time, *they understood his gentleness,* they adventured so far, *as that they went to him.*

3. *And perceiving a little after, that there was no gall in the beast, they went* so much the more scornfully, *as to put a bridle on him, and gave him to children to lead.*

4. Mor. *The fable signifieth, that things that are terrible, become contemptible by custome.*

197. Of the Serpent.

1. A *Serpent being trod under foot by many men, complained to* Jupiter.

2. *And* Jupiter *said to him, if thou hadst stung him that first trod upon thee,* the next would not have adventured to do it.

3. Mor. *The fable signifieth, that* they that withstand those that first set upon them, become terrible to others.

198. Of the Pidgeon.

1. A *Pidgeon being thirsty, as soon as she saw* a pot of water painted *in a place,* thinking it was so indeed, *and* being carried on with a full swoop, daſh'd herself against the board, *before she was aware,* insomuch, *that, her wings being broken,* she fell to the ground, *and was caught by* one of them that came by.

2. Mor. *The fable signifieth, that* some men, through too much earnestness, setting upon things unadvisedly, undo themselves.

159. Of

hendit, deinde ſic ad aſinum verſus eſt.

5. *Mor.* Fabula ſignificat, eos *qui ſociis inſidiantur, ſæpe & ſeipſos neſcios perdere,*

195. *De Gallinâ, & Hirundine.*

1. GAllina ſerpentis ovis inventis, *diligenter calefacta excludit.*

2. Hirundo autem, cùm eam vidiſſet, ait; O demens, quid hæc nutris, quæ cùm excreverint, *à te primâ injuriam auſpicabuntur.*

3. *Mor.* Fabula ſignificat, *implacabilem eſſe pravitatem, licet officiatur maximis beneficiis.*

196. *De Camelo.*

1. CUm primùm viſa eſt Camelus, homines perterriti, & *magnitudinem admirati* fugiebant.

2. Ubi verò *procedente tempore* cognoverunt ipſius manſuetudinem, *confuſi ſunt eò uſque* ut eam accederent.

3. At intellecto paulò pòſt, bellua non ineſſe bilem, *eò contemptiùs* iêre ut *frena ei imponerent*, & pueris agendam traderent.

4. *Mor.* Fabula ſignificat, terribiles res conſuetudine contemptibiles fieri.

197. *De Serpente.*

1. SErpens a multis hominibus peſſundatus, *Jovem* poſtulavit.

2. *Jupiter* autem ad eum dixit. Si, qui prior conculcavit, pupugiſſet, *nequaquam id facere ſecundus aggreſſus fuiſſet.*

3. *Mor.* Fabula ſignificat, *eos, qui priùs invadentibus reſiſtunt, aliis formidoloſos fieri.*

198. *De Columbâ.*

1. COlumba *ſiti correpta*, ut vidit in quodam loco *poculum aquæ depictum, verum tamen*, atque *multo elata impetu*, inſcia *in tabulam offendit*; *uſque adeò*, ut & pennis ipſius perfractis *in terram decideret*, atque *à quodam occurrentium* caperetur.

2. *Mor.* Fabula ſignificat, nonnullos homines *ob vehementes alacritates inconſulto res aggredientes, injicere ſe in perniciem.*

199. Of the Pidgeon, and the Crow.

1. A *Pidgeon being kept in* a dove-coat, *was* proud of her fruitfulneſs.
2. *But a crow, when ſhe heard her, ſaid, O thou* (*Pidgeon*) forbear to boaſt of this; *for, the more thou breedeſt, the more ſorrow thou increaſeſt.*
3. Mor. *The fable ſignifieth, that they are the moſt miſerable of all ſervants, that* have many children in their ſervitude.

200. Of the Rich-man.

1. A *Rich-man having two daughters, when the one was dead, hired* mourning women.
2. *And when the other daughter ſaid, How wretched are we, which know not how to lament, to whom the mourning pertaineth; but thoſe that are* nothing akin, *wail ſo very much?*
3. *Her mother ſaid, Daughter, do not wonder if theſe take on ſo, for* they do it for monies ſake.
4. Mor. *The fable ſignifieth, that ſome men out of coveteouſneſſe, are not aſhamed* to gain by other men's calamities.

201. Of the Shepheard.

1. A *Shepheard, having driven his ſheep into* a groave of oaks, *laid his coat under an oak, and went up into it, and* beat down the acorns.
2. *And the ſheep, as* they ate the acorns, *ate up his cloaths too at unawares.*
3. *But when the ſhepheard was come down, and ſaw* that which was done.
4. *O ye moſt naughty living creatures, ſaith he, ye afford fleeces and cloathes for others, and filch away even my coat from me, which feed you.*
5. Mor. *The fable ſignifieth that many men out of madneſſe, do kindneſſes to thoſe, that nothing belong to them, and* do miſchief to thoſe of their own houſe.

202. Of the Neat-heard.

1. A *Neat heard feeding* a heard of cattle, *loſt a calf; and looking up and down all the deſart,* he ſpent much time in ſeeking it.
2. *When he could find nothing, he vowed to* Jupiter, *that if he would but ſhew him the thief which had taken his calf, he would ſacrifice a kid to him.*
3. *But as he went into an oak-groave, he found his calf to be devoured by a lion.*
4. *Then* trembling, and ſore againſt, *he* lifted up his hands towards heaven, *and ſaid:*
5. *O maſter* Jupiter, *I promiſed that I would give thee a kid, if I might find the thief; and* now I engage to ſacrifice a bull *to thee, if I may* eſcape his hands.
6. Mor. *The fable is againſt unfortunate men, who, whilſt they want any thing, pray that they may find it; and when they have found it,* ſeek to be ſhut of it.

203. Of

199. *De Columbâ, & Cornice.*

1. COlumba in *columbario* quodam nutrita, *fœcunditate ſuperbiebat.*
2. Cornix verò, eâ auditâ, ait, Heus tu, *deſine hâc re gloriari*; nam, quò plures paris, eò plus mœroris accumulas.
3. *Mor.* Fabula ſignificat, ex famulis quoque, eos eſſe infeliciſſimos, qui *in ſervitute multos filios faciunt.*

200. *De Divite.*

1. DIves duas habens filias, alterâ mortuâ, *præficas* conduxit.
2. Cum verò altera filia dixiſſet, Ut nos miſeræ, ad quas pertinet luctus, lamentari neſcimus; hæ verò *non neceſſariæ* ſic vehementer plangunt?
3. Mater ait, Nè mirare filia, ſi hæ ità lamententur, nam *nummorum gratiâ id agunt.*
4. *Mor.* Fabula ſignificat, nonnullos homines ob avaritiam, non vereri *alienis calamitatibus quæſtum facere.*

201. *De Paſtore.*

1. PAſtor actis in *quercetum* quoddam ovibus, ſtratâ ſub quercu veſte, aſcendit, & *fructum decutiebat.*
2. Oves verò *inter edendum glandes*, neſciæ & veſtes unà devorârunt.
3. At cùm paſtor deſcendiſſet, & *quod erat actum vidit.*
4. O peſſima, ait, animalia, vos cæteris vellera ac veſtes præbetis, à me verò qui vos nutrio, & veſtem furripitis.
4. *Mor.* Fabula ſignificat, pleroſque homines ob dementiam eos, qui nihil ad ſe attinent, beneficio afficere; & *in domeſticos mala operari.*

202. *De Bubulco.*

1. BUbulcos *armentum taurorum* paſcens, amiſit vitulum; luſtrando omnem ſolitudinem, *indagando moram traxit.*
2. Ubi invenire nihil potuit, precatus eſt *Jovem*, ſi furem, qui vitulum cepit, oſtenderit, hœdum in ſacrificium oblaturum.
3. Cæterum proficiſcens in quercetum quoddam, invenit à leone devorari vitulum.
4. *Trepidus* igitur *& perterrefactus, elevatis manibus ſuis in cœlum* ait,
5. O domine *Jupiter*, promiſeram tibi hœdum me daturum eſſe, ſi furem invenirem; nunc *taurum* tibi *recipio ſacrificaturum*, ſi *hujus manus effugere.*
6. *Mor.* Fabula in homines infortunatos, qui dum quippiam amiſerint, precantur ut inveniant; cùm invenerint, *quærunt effugere.*

203. Of the Eagle.

1. AN Eagle *ſat upon a Rock*, ready to catch a hare.
2. *But one hit her* with an arrow, *which went into her. but* the notch with the feathers ſtood before her eyes; *which when ſhe ſaw, ſhe ſaid*:
3. *And* this is another grief to me, *that I muſt die by my own feathers.*
4. Mor. *The fable ſignifieth, that* it is a hard caſe, *when one is* endange ed by his friends.

204. Of the Worm, and the Fox.

1. A *Worm that* was hid under the dirt, *ſaid to all the living creatures, I am a Phyſician*, well skild in Phyſick, ſuch a one as Pæon, *the god's Phyſician.*
2. *And how quoth the Fox, ſeeing thou cureſt others, doſt thou not cure thy ſelf, being lame?*
3. Mor. *The fable ſignifieth, that* unleſs experience be forth comming, all talking is to no purpoſe.

205. Of the Hen, that laid golden Eggs.

1. ONe *having a Hen that laid golden Eggs, ſuppoſing that* a maſſe of gold *was in her, found her, when ſhe was killed, to be like other hens.*
2. *This man hoping to find much wealth*, was deprived even of that little.
3. Mor. *The fable ſignifieth, that one muſt be content with what he hath, and* avoid unſatiableneſſe.

206. Of the Woolf, and the old-Woman.

1. A *Hungry Woolf* went about, ſeeking meat.
2. *As he was going to a certain place, he heard a little child crying, and an old woman ſaying to it*, Give over crying; *or if not, I will give thee* within this hour *to the woolf.*
3. *The woolf before thinking, that the old woman ſpake in earneſt*, expected till the hour was neer ſpent.
4. *But when the evening was come, he heard the old-woman again*, ſpeaking fair to the child, *and ſaying*:
5. *If the woolf come to her, We will kill him, child.*
6. *When he heard theſe things, the woolf ſaid, as he went, In this cottage*, they ſay one thing, and do another.
7. Mor. *The fable is againſt men*, whoſe deeds are not anſwerable to their words.

203. *De Aquilâ.*

1. SUper petrâ aquila ſedebat, *leporem captura.*
2. Hanc autem quidam *percuſſit ſagittâ*, quæ intra ipſam ingreſſa eſt, ſed *crena cum pennis ante oculos habat*; quam cùm vidiſſet, aiebat:
3. Et *hoc mihi altera mæſtitia*. quòd propriis pennis peream.
4. *Mor.* Fabula ſignificat, *durum eſſe*, cùm quis *à ſuis pericula patiatur.*

204. *De Verme, & Vulpe.*

1. *QVi ſub cœno celabatur* vermis, ſuper terram greſſus dicebat omnibus animalibus, Medicus ſum, *medicamimum doctus, qualis eſt Pæon* deorum medicus.
2. Et, Quomodo, ait vulpes, alios curans, teipſum claudum non curas?
3. *Mor.* Fabula ſignificat, *niſi præſtò experientia fuerit, omne verbum inane eſſe.*

205. *De Gallinâ, auriperâ.*

1. GAllinam quis habens ova aurea parientem, ratus intra ipſam *auri maſſam* ineſſe, occiſam aliis gallinis ſimilem reperit.
2. Hic multum ſperans invenire divitiarum, & *exiguis illis privatus eſt.*
3. *Mor.* Fabula ſignificat, oportere contentum eſſe præſentibus, & *fugere inexplebilitatem.*

206. *De Lupo, & Vetulâ.*

1. LUpus eſuriens *circuibat quærendo cibum.*
2. Profectus autem ad locum quendam, audivit lugentem puerulum, eique dicentem anum; *Deſine plorare*; ſin minus, *hâc horâ* tradam te lupo.
3. Ratus igitur lupus ſeriò loqui aniculam, *expectabat ad multam horam.*
4. Sed cùm adveniſſet veſpera, audivit rurſus *blandientem puerulo*, ac dicentem.
5. Si venerit lupus huc, Interficiemus eum, fili.
6. His auditis lupus eundo dicebat, in hoc tugurio *aliud dicunt, aliud faciunt.*
7. *Mor.* Fabula in homines, *quorum facta verbis non reſpondent.*

207. Of the Gnat, and the Lion.

1. A *Gnat comming to a Lion, ſaid, I am neither affraid of thee, neither art thou ſtronger than I.*

2. *Doſt thou think that I have leſſe ſtrength, becauſe thou* rendeſt with thy paws, *and biteſt with thy teeth?*

3. *This a woman can do, that fighteth with a man.*

4. *But I am far ſtronger than thee.*

5. *And if thou wilt, let us come to the fight.*

6. *And when ſhe had ſounded her trumpet, the gnat ſtuck upon him, biting his ſmooth che k about his noſtrils.*

7. *Now the lion tare himſelf with his own paws, till he was vexed.*

8. *But the gnat, when ſhe had overcome the lion, after ſhe had ſounded her trumpet, and ſung a ſong of triumph, flew away.*

9. *But when ſhe was to be devoured, being intangled in a ſpider's web, ſhe lamented, that ſhe, having fought with the ſtrongeſt, ſhould be killed by a ſpider, a mean kind of living creature.*

10. Mor. *The fable is againſt thoſe, that vanquiſh great ones, and are vanquiſhed by little ones.*

THE END.

207. *De Culice, & Lione.*

1. CUlex accedens ad leonem ait, Neque timeo te, neque fortior me es.

2. Minus mihi ad eſſe virium ideo exiſtimas, quòd *lacerare unguibus*, & dentibus mordeas.

3. Hoc & fœmina cum viro pugnans facit.

4. Ego verò longè ſum te fortior.

5. Si verò vis, veniamus ad pugnam.

6. Et cùm *tubâ cecinisſet*, culex inhæſit mordens circa nares ipſius leonis genas.

7. Leo autem propriis unguibus dilaniavit ſeipſum; donec indignatus eſt.

8. Culex autem, victo leone, cum ſonuiſſet tubâ, & *epinicium cecinisſet*, evolavit.

9. Aranea verò vinculo implicitus cùm devoraretur, lamentabatur, quòd cum maximis pugnans, à vili animali aranea occideretur.

10. *Mor.* Fabula in eos, qui proſternunt magnos, & à parvis proſternuntur.

FINIS.